The LUTHERAN OUTLOOK

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VOLUME XVII JULY, 1952 NUMBER 7

THE EDITOR'S PAGE

Who's Who—Dr. Carl F. Reuss, whose artcle, "The Meaning of Christian Vocation," was given on the Morning Meditations program of station WOSU, is executive secretary of the Board for Christian Social Action, American Lutheran Church. The Rev. J. G. Schaefer, missionary to India, preached the sermon, "Limiting the Holy One," to a conference of missionaries. The Rev. G. Smedal, author of "Meditating on Christianity," is an ELC pastor in Roland, Iowa. Dr. Saarnivaara, whose article on the Lord's Supper is concluded in this issue, was introduced last month.

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Last Month—The guest editorial last month was by Pastor C. F. Christiansen of the ULC, who has a church in New York City. I "borrowed" the editorial from his interesting parish paper, **Christ Church Visitor.** —Maybe you noticed the article last month, "Sawdust Trail for the Church," by Otto H. Bostrom. Before the article appeared in print Dr. Bostrom was dead. He was a member of the Augustana Church and formerly head of the religion department at Augustana College, Rock Island, Illinois; but at the time of his death was professor of Ecumenical Theology and Bible at Hamma Divinity School, Springfield, Ohio. He died of a heart attack on June 9.

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"He Was Misquoted"—This is the heading of a letter from Dr. E. E. Ryden, editor of **The Lutheran Companion** (see Correspondence), referring to my editorial on the Fellowship Question in the May issue. According to Dr. Ryden, the Religious News Service bulletin erred in stating that "a Jewish rabbi participated" in the dedication of windows of the brotherhood chapel of Gloria Dei Lutheran Church in St. Paul. It was also wrong in quoting the pastor of Gloria Dei as saying that the windows "symbolize the brotherhood of all men in common faith." I am glad to make this correction and apologize publicly for passing on a misquote.

Evangelism—"The whole business of the Church is to save souls. Its entire program has the single goal of bringing persons into Christ-like life. Education and evangelism, nurture and conversion, administration and admonition, worship and social service, are dynamic, inseparable elements of one passion and purpose. No sermon speaks as it should unless it is evangelistic. No anthem sings as it should unless its voice is redemptive. Let seminaries remember that evangelism is the reason for their existence. Let church-related colleges remember that evanglism is their primary task. Let public school teachers, physicians and nurses, lawyers and engineers, scholars and unskilled laborers, housekeepers and business men, husbands and wives and families remember that their vocation is to win the world to Christ."—From a Declaration of the Methodist General Conference.

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Douglas Dissent—"A man may not against his will be compelled to attend a religious service; he may not be forced to make an affirmation or observe a ritual that violates his scruples; he may not be made to accept one religious, political, or philosophical creed against another. The streetcar audience is a captive audience. It is there as a matter of necessity, not of choice . . . One who tunes in on an offensive program at home can turn it off or tune in another station, as he wishes. One who hears disquieting or unpleasant programs in public places such as restaurants can get up and leave. But the man on the streetcar has no choice but to sit and listen, or perhaps to sit and try not to listen. When we force people to listen to another's ideas, we give the propagandist a powerful weapon. Today it is a business enterprise working out a radio program under the auspices of government. Tomorrow it may be a dominant political or religious group. Today the purpose is benign; there is no invidious cast to the programs. But the vice is inherent in the system. If liberty is to flourish, government should never be allowed to force people to listen to any radio pro gram."—From the dissenting opinio of Supreme Court Justice William O Douglas.

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Nehru and India—"Pandit Nehru appreciative of Western democracy an welcomes the stimulation of Christia missionary effort, although he believe that organized religion has often bloc ed progress in India. He is determine to relieve the poverty and ignoranc of the masses and that is why he we comes the technical help of Americ With some military and with a gre deal of intellectual and moral powe together with democratic economic de velopment, Nehru can keep India our free column." — Methodist missio ary bishop J. Wascom Pickett.

The Lutheran Outloo

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The
LUTHERAN OUTLOOK

OLUME XVII JULY, 1952 NUMBER 7

EDITORIAL

THREE RECENT DECISIONS of the Supreme Court are of general interest to the people of America.

The first and most important was the decision in the eel case, upholding Judge Pine's ruling that the govern- ent could not take the steel industry away from its wners by administrative decree. There are several in- resting angles in this case. One is that the majority vote of 6 to 3 was composed largely of Roosevelt appointees to the high bench against Truman appointees. These Roosevelt appointees were riginally ardent New Dealers or they would not have een appointed to the Court. Remember how Roosevelt, nwarted by the Supreme Court, angrily spoke of "nine eble old men" and asked Congress to enlarge the num- er of Supreme Court justices so he could appoint men ho would go along with him? It did not work at the me, as Congress and the country rebelled violently at ne "court-packing" proposal and the President had to ield the point as gracefully as he could. Nevertheless, n the course of time Mr. Roosevelt did get the oppor- unity to appoint a number of justices, and naturally hose those who were in sympathy with his views.

upreme Court ecisions

Now these very New Deal appointees vote against an ttempt to seize power by the administrative branch of he government. Are they cooling in their ardor for the New Deal style of government by persons and not by aws? Or do they see more clearly now the consequences f the type of government we have had? Or did they esent the pressure implicit in a statement by the Presi- lent, even while they were considering the case, that e had "inherent" powers and neither courts nor Con- ress could take them away from him?

I think the judgment of the Court in this case was correct: that the President has no powers except those specifically given to him in the Constitution, namely the right to administer the laws. The right to *make* the laws belongs to Congress. The Court decided, in effect, that this is and will continue to be a constitutional republic and not any kind of a dictatorship. This is so in line with history and common sense that one wonders how three of the Justices, Vinson, Reed and Minton, could dissent. That is another interesting angle. The Court had a chance to hand down a ringing, unanimous decision in one of the most important cases ever to come before it. It bungled the job weakly, coming up with a 6 and 3 split. If just two of the nine had voted differently it would have been a 5 to 4 decision the other way.

It is frightening to think of Chief Justice Vinson's reason for deciding that the President had authority to seize the steel industry, namely that the United Nations charter requires him to back up a United Nations force (the UN army in Korea) and therefore Mr. Truman must have authority to seize industries in order to guarantee an unbroken stream of supplies to the army. But the United Nations organization does not elect the President of the United States and cannot give him authority which the American voters do not give him. He is subject to the American Constitution, and outsiders cannot make him a dictator in America.

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The second of the decisions was on the matter of radio broadcasts to a "captive" audience. Here the decision was nearly unanimous, 7 to 1 (one abstaining), but in my estimation the majority was absolutely on the wrong side. There is a transit company hauling passengers through the streets of Washington. They installed radios in their buses and pipe in to the passengers news and music. The passengers have to sit there and take it; they are a captive audience. The question was, Is this

constitutional? Are not the rights of free men thus violated? The Supreme Court ruled that the action is not unconstitutional as long as the broadcast is not religious or political. I disagree vigorously. I can think of a dozen different kinds of broadcasts which would be neither religious nor political, but which I would resent having poured into my ears against my will—soap operas, Johnny Ray songs, patent medicine ads, to name a few.

The principle that should determine the decision is not whether the broadcast would violate religious liberty or be contrary to laws regulating political campaigns; but the principle involved is whether anyone has a right to compel others to listen to him *on any subject.* I don't believe anyone has such a right. I don't believe anyone has a right to decide what music I must listen to, even if he chooses records of the most classic music ever written. I will do that choosing for myself as a free man. I feel like Justice Frankfurter who said he abstained from ruling on this case because the whole business made him so mad he did not think he could be impartial. On this case it is my opinion that the high court missed the boat.

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The third decision had to do with state censorship of motion pictures. The case came up from New York State in connection with the film, "The Miracle," directed by Roberto Rosselini. The story of the picture is that of an idiot shepherd girl who is seduced by a stranger whom she believes to be St. Joseph. She thinks her child, born in a stable, was conceived by a miracle. The combination of stable, St. Joseph, and miraculous conception is such as to suggest that the Christian faith in the virgin birth of Jesus is an idiot's faith. It is in extremely poor taste, to say the least, and one can sympathize with Cardinal Spellman's outburst against it as blasphemous. The New York State Board of Regents banned the showing of the film in that state.

The Supreme Court ruled that the New York Board of Regents violated the First and Fourteenth Amendments to the Constitution by denying a license to distributors of the film. The effect of that decision is to deny any state the right to censor films. Already the motion picture industry is planning test cases in Ohio and one other state to challenge and overthrow if possible the laws establishing state censorship.

Surprisingly, two Catholic publications have applauded the Supreme Court ruling in this case. The *Indiana Catholic and Record,* official newspaper of the Indianapolis archdiocese, thought that censorship by the state "could become a dangerous weapon."

> "Religious minorities," it said, "which means every individual denomination in our country, could conceivably find 'prior restraint' of motion pictures developing into a more serious danger to their welfare than the possibility of insult and offense to their religious sentiments inherent in a free motion picture industry. For instance, a Protestant official who felt that a portrayal of convent life and Catholic practices of worship would be intolerably offensive to a large segment of the population might feel called upon to ban such a Catholic-slanted movie as 'Come to the Stable'."

You see how self-interest shapes this Catholic editor's opinion. He is afraid that some Protestant censor might some time ban a film that is good advertisement for Catholicism. A similar position was taken by *The Commonweal,* Catholic weekly magazine. It said,

> "What was really at stake in 'The Miracle' controversy was the uniquely lay character of the American State. The civil power was in danger of playing the role of theologian by attempting to determine a properly religious concept. The Supreme Court's decision has repudiated any such role for the State and has made a clear decision between civil and religious functions. Far from this being an 'anti-religious' or 'secularist-motivated' decision, it is one which rests on that enlightened, rational, and truly liberal philosophy of civil and religious freedom."

I will let *The Commonweal* argue with the various papal pronouncements as to whether civil and religious freedom is an "enlightened, rational and truly liberal philosophy." The popes have not thought so. And I will let these editors argue with Cardinal Spellman as to whether such pictures as "The Miracle" should be banned by state censorship.

But the whole question of censorship is raised by this case, and I do not agree with the principle that the Supreme Court ruling seems to set up, that all censorship is unconstitutional. We forbid by law the peddling of narcotics to high school students. But the "dope" only hurts their bodies and minds. Do we have authority to prevent the poisoning of bodies but not the authority to prevent the poisoning of souls by licentious books and plays? Is it not the function of government to protect the citizenship? If a pure food and drugs act is legal by which we set up a censorship over what kind of food for the body may be sold to the public, I see no reason why we may not set up a censorship over what kind of mental and spiritual food may be peddled to our children. If that is not true, then all restraint is unconstitutional and the devil has a field day.

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Contempt In a Sermon

A judge in Arlington, Virginia, across the river from Washington, D.C., has threatened a clergyman with contempt proceedings. The minister is the Rev. Ross Allen Weston, pastor of the Arlington Unitarian church. The judge is Walter J. McCarthy.

The judge had ruled that federal government employees may not serve in any public office in Arlington County. In Arlington that means that a majority of the residents are barred from participation in local government.

In a sermon on May 16 the minister criticized this ruling. "I am forced to the conclusion," he said, "that Judge McCarthy's decision conincides with the interests of the Byrd organization of which he is a member." (The "Byrd" referred to is Democratic Senator Harry F. Byrd).

The judge did not like that criticism, and he ordered he clergyman to appear in county court to show cause why he should not be cited for contempt of court.

I don't know anything about the law in the case; it may e sound law in Virginia to prohibit federal employees rom holding local offices. And I don't know the Rev. Mr. Weston from Adam's off ox. But I am for him in his instance and hope he fights back vigorously.

The courts should be respected, as every Lutheran nows. Under the Fourth Commandment Luther says n the catechism that "we should fear and love God that ve may not despise our parents and masters nor provoke hem to anger, but give them honor, serve and obey them, nd hold them in love and esteem." And under the word masters" Lutheran ministers instructing their catechu- nens have traditionally included all those who have au- hority over us.

But on the other hand the Lord lays upon parents and masters, that is, upon all who are in authority, the duty f being worthy of our respect. When they let their "lit- le, brief authority" go to their heads, when they think hat they have been clothed with "the divine right of kings" or something similar, when they act as if it were Lese-majeste for anyone to disagree with them—it is ime to wake them up.

The President of the United States staked out a claim o "inherent hights" a few weeks ago. The Supreme Court disagreed with him. Did he cry, "Off with their heads?" Three of the Supreme Court justices disagreed with the majority of six. Did the majority file charges of con- tempt of court against the three? Suppose this case of Weston vs. McCarthy, or the original ruling of the judge about federal employees not being eligible for local office goes up to the Supreme Court, and suppose the Supreme Court decides against Judge McCarthy—will he summon hem to county court to show cause why they should not be cited for contempt?

And it isn't only the Supreme Court that has the right to disagree with a judge and say so. In this country there is a "supremer" court, the court of public opinion. Here sits Mr. American Citizen, from whom all offices, high and low, flow; and if he disagrees with anyone, high or low, he says so, and he writes to his newspaper about it, and as long as he does not advocate violence or make himself guilty of criminal libel, the Constitution guaran- tees him the right of free speech.

I am afraid the judge is in for an awakening. We are not going to stand for Gestapo methods in America. We are not going to fight for the four freedoms all over the world and surrender them here at home.

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It has been claimed for the Roman Church that she is *Semper Eadem,* "always the same." It is not true, of course, for there have been many doctrinal changes and additions through the centuries. The pope was not in- fallible before 1870. The doctrine of the Virgin Mary's bodily assumption to heaven was quite recently promul- gated. In other ways, too, Rome shows herself quite adaptable and changeable, yielding a point here when necessity dictates, seizing new authority there when op- portunity offers.

A recent illustration is afforded by a Vatican Radio report of church conditions in Hungary. According to this report Archbishop Czapik, leader of Hungarian Ca- tholic bishops, has been obliged by the Communist au- thorities to issue new instructions to the clergy in regard to religious ceremonies. The government complained that "religious ceremonies interfere with industrial pro- duction, agriculture, and other activities." The arch- bishop told the clergy that in the future crucifix proces- sions will be held only in the churches; that for the feasts of Corpus Christi (June 12) and The Assumption (Aug. 15), both working days, processions will be held on the following Sundays; that arrangements for processions must be made with the local authorities; that on national holidays the weekday mass must be concluded by 8:00 A.M. "These instructions have been issued," the arch- bishop said, "in accordance with the discussions with the competent authorities and are compulsory for the whole country. I warn the clergy to observe them in the inter- est of the Church and in their own interest." That is an example of yielding a point when necessity dictates.

But in Montreal, Quebec, which is not behind the iron curtain, and where the Roman Church exercises a great deal of influence, the city council passed an ordinance last year that all stores must be closed on Catholic holy days. On one such holy day in December more than 600 stores violated the ordinace. Most of these cases are still pending, though some have been tried and the store own- ers fined. I don't suppose Good Friday offered a test case because both Protestants and Catholics have been supporting a movement to have stores closed on that day. But on Ascension Day again 200 stores were accused of breaking the law. Seven large department stores are con- testing the legality of the ordinance, but attorneys for both the city and the province are arguing its support. This is an example of how the Roman Church moves in where opportunity offers, to seize new authority and exercise greater control over community affairs.

If it were a necessity in Catholic doctrine that the faithful must observe the holy days in certain set ways, then the Church could not yield the point in Hungary. But if she can yield the point in Hungary, then the Que- bec ordinance is merely an example of the Church throw- ing her weight around where she possesses sufficient in- fluence.

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American Home—At one session the Southern Baptist Convention at Miami, Florida, considered forces which threaten the American home. One speaker, a minister, said, "It is doubtful that the home can survive without the defending hand of the Church. The home will not be preserved by the theater, business houses, community centers, or social and civic clubs. The Church is the perpetual and diligent defender of the Christian

home." Another speaker, a judge, said, Excessive debt is an enemy of the home. Many wives are barnacled with jewelry and furred with ermine while the husband is on a gingham wage or a calico salary. The only reason some wives don't have elephants in the living room is because no department store has offered them for a dollar down and a dollar a week to infinity."

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Church Today—The retiring moderator of the Northern Presbyterian Church, Dr. Harrison Roy Anderson, spoke in his sermon at the General Assembly of the position of the Church in the world today. "Multitudes have died in our generation for Christ," he said. "Others are in prison and once again, in spite of our love for comfort, we are a Church of martyrs. Three hundred of our fellow pastors have died in Korea. Missionaries have been driven out, but Christ and His Church remain in China. There has been another Calvary and there will be another Easter for Christ in China." But the Church still has work to do. He spoke of the many unchurched, of the fact that nations stand on the brink of war, and of a moral decay which "creeps its slow but sure way through America from the little white house on the village street to the White House in another town."

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Penance Pilgrimage—In *The Catholic World* a Catholic writer proposes to his fellow churchmen a pilgrimage of penance to seven churches on the seventh anniversary of the dropping of the atom bomb on Hiroshima (Aug. 6). He claims that this was "the most abominable crime against civilization ever in the entire course of human history perpetrated by any integrated group of supposedly responsible persons." And since Americans have never repudiated the bombing, he adds, "it seems to me that there is therefore a present obligation on us to make public acknowledgement of the horror of guilt with which the prodigious memory still haunts us."

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Scolds Bishops—In England, "Crockford's Clerical Directory" is a sort of Who's Who of the Anglican clergy. In the preface to the new edition, the bishops are handled roughly. The writer of the preface—unidentified—berates them for failing to take effective action in the face of declining church attendance. "The root cause of the grave position," he says, "is that the Church is unable to attract people to listen to the Gospel and, when people do hear it, is unable to preach and teach it in a way which induces belief leading to action." Referring to "multiplication of bishops," the writer says that "fewer clergy and smaller congregations" apparently need more oversight "on the queer principle that smaller armies need more generals."

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Declaration—"A Declaration to a World in Crisis" has been issued by the International Council for Christian Leadership which met at The Hague. It says in part, "We call upon Christendom to realize that its failure brought Communism and its faltering allowed the prevailing materialism to develop. Only a spiritual Christian undergirding, with each of us as Christians placing a special solemn responsibility upon Christendom, can bring a solution. . . We urge, first, a self-examination before God, praying for the will to overcome weakness and calling upon others to follow Christ. Secondly, we urge looking to Christ for guidance in translating the Christian program into Christian action."

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Higher Exemption—The Senate passed unanimously a bill raising to 20 per cent the amount of an individual's income that may be exempt from taxation because of contributions to religious, educational or charitable organizations. In recommending the enactment of the legislation, the Senate Finance Committee said that by raising the limit on charitable donations from 15 to 20 per cent, larger contributions to private schools, colleges and hospitals would be encouraged. These institutions, the committee said, face a difficult financial situation. Loss of revenue to the government would be small, and the public benefit achieved would more than compensate for the loss. The bill has not yet been acted on by the House.

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Biblical Movies—A report to the General Assembly of the Presbyterian Church in Canada by its board of evangelism and social action criticized the way motion picture producers give a sex slant to films on Biblical themes. "In recent years," the report said, "the producers, with an eye on box office receipts, have taken Biblical and related themes (Samson and Delilah, David and Bathsheba, Quo Vadis, etc.) and have deliberately used the over-emphasis on sex and the spectacular to attract the public to the theater. They have tended to twist Biblical narratives and warp ancient folk-lore to bring them in conformity with the excessively emotional demands of our day. . . . The movies often fail to show respect for history, distorting biography and falsifying fact. They have not lived up to their obligation as a potent force for human betterment and instruction."

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Former Senator George Wharton Pepper, 85-year-old Episcopal layman, told a group of churchmen in Philadelphia that there are perils in approaching unity too hastily. "There are those among us," he said, "who want to hurry the advance toward unity, who wish to consolidate gains before there are enough gains to consolidate. A second danger arises from the presence among us of many who will try to use this cooperative mechanism to attain purposes which are really not religious at all. There are always some people who seek to reinforce political opinion by proclaiming it to be the will of God. Perhaps the greatest danger of all is that, in striving for cooperation between Churches, our religion will become a matter of mechanics and machinery and will lose its spiritual content."

The Meaning of Christian Vocation

Carl F. Reuss

When your telephone rings, you answer it, expecting that someone is calling you. When there comes a knock at your door, you go to answer, wondering as you go "Now who is it who's calling on me?" There is another call in your life far more important than the ringing of any telephone or door bell. That call is God's call. Have you heard—and answered—His call?

The trouble is that God doesn't call so obviously as your neighbor's call. Ordinarily there's no voice in the burning bush such as Moses heard. Ordinarily the heavens do not open for a Voice to call from above, as happened when Jesus was baptized. We do not ordinarily hear His call as in the sound of a rushing wind, as when His Spirit came down on the first Pentecost, nor in the rumble of an earthquake as on the day Jesus died. Instead, He calls you and me in a still small voice, as He called to Elijah. He calls so quietly that only the person He is calling can hear Him. Only someone in tune with Him, as was the boy Samuel of old, can hear God's personal call.

Whether we answer His call is entirely up to us, just as you and I are free to decide whether or not we'll answer the telephone or the door. God respects our individuality; He accepts our "No" to Him, if that's what we want. But—if we feel that Christ is active here and now through us, if we feel that Christ is giving point and purpose to your life and to mine, then with Samuel we will say, "Speak, Lord, for Thy servant heareth."

"Follow Me," comes the Lord's answer, as it did to Matthew. He says, in effect: Show your friends, your neighbors and your acquaintances by the way you live, by the things you say and the things you do, that I mean something in your life. Show the world about you that you love, honor and respect the God who first loved you. Show the world in the way you live that because you love your God you are as much interested in what's good for the other fellow as you are in what's good for you. Be a Christian all day long, every day, in all that you think and say and do. Be a follower of My Way at home, at work, at play, when you vote, or just anytime and any place you come in contact with other people in the normal currents of your daily living. Dedicate yourself, through and through, to Me and My cause. That's what our God says, in effect, when we answer His call.

If we will do these things to the best of our abilities then we will demonstrate in our lives that we have heard our Master's call "Follow Me." We will ask ourselves, "What is it that I can bring to Him as a follower of His way?" Just a few moments of thought will make us see that everything we have is from God. Because everything we have is from Him, it stands to reason that we will place at His service everything He has given us.

What you and I are today—is it mere chance or an accidental combination of circumstances? Or is it not rather because of God's favor and calling? We have heard it said time and again that each of us is what he is because of the way his heredity and his environment have reacted the one upon the other. We are the products of the interaction of our heredity and our environment, our psychologists and social scientists quite correctly tell us.

Our heredity gives us our special abilities, our potentialities and our limitations. It is the raw material upon which our parents, teachers, friends and associates have to build their relationships with us. But what choice did you and I have in determining our heredity? Did we choose our parents, our grandparents, our family lineage? Of course not. This came to us by the grace of God. It is part of the means He uses in calling us. We were God's gifts to our parents—and God called to them and to us and to every human being of every generation. He invites us all, saying: use the talents and abilities, and overcome the limitations and handicaps I have given you in loving service to your neighbors for My sake.

Our environment, too, is largely beyond our control. We could not choose the race, the land, or the side of the tracks into which we would be born. Yet we know that the contacts and associates, the way of life, the prejudices and the rewards, the attitudes and aspirations of the race, the nation, and the community in which we live profoundly influence and shape the way in which our capacities actually are developed. We individually make decisions, many of them, which affect our experience world. Nevertheless, the stage on which we make those decisions is set by countless persons we never saw or knew and by the normal patterns of community living which we accept as much without thinking as we do the air we breathe. Our environment, our experience world, then, becomes clearly seen by us individually as an opportunity, a call, from God to use these in His service.

Each of us is different; no two human beings are exactly alike. That we know scientifically, just as we know it from our own observations of how different are each of our three children, the eight patients in the ward, or the flow of customers through the store. The person tuned to hear God's call hears God's still voice speaking through his own personal uniqueness, his own distinctive individuality. He hears God saying: Use that unique combination of your heredity and your experience, different from anyone who has ever lived, in the particular service in My cause which no other man or woman ever could do precisely in the special way that only you can serve.

Having heard and accepted His call, you answer something like this: Yes, Lord, I know that my uniqueness and my abilities, my body and its members, the minutes and hours I have, the very length of my life—why, my life itself—are from you. I will dedicate them all to your cause. I see that I am really the manager of some properties and assets you have placed under my management.

I accept the fact that I am not full owner of these valuables, but rather a manager whom You hold responsible for the quality of management I show.

When we have heard and heeded God's call, every decision which we must make confronts us with such questions: Which path would my Lord have me take? Which way would He go? On which course can I use in His service the most or the highest of the resources He has entrusted to me? Where can I be of the greatest wholesome Christian influence? Every major opportunity, every choice of alternatives is for the called Christian God's "Stop, Look and Listen—then Proceed" sign.

When we answer God's call in this spirit, our managerial efforts are focused on loving, unselfish service to our fellow human beings as persons whom He holds dear. Our Lord went about doing good. As followers in His footsteps, we use His resources, in fellowship with Him, to go about doing good in the generation to which He called us. We are guided and inspired by His great summary commandment, "Love thy neighbor as thyself." Every contact in my life is my opportunity from Him to demonstrate this spirit of interest in the other fellow as in myself. A cheery "Good Morning" to the bus driver, a glass of lemonade for the postman on a hot afternoon, standing up for the good name of a neighbor, supporting men and principles dedicated to the same "neighbor as self" interests—these are practical ways of following our Lord today.

Wearying and monotonous as is her work at times, the homemaker certainly can feel her call from God to serve Him in building a strong Christian family life. In shaping and directing her children, through her example and her words, she is His representative in shaping the future. In making a congenial home her husband appreciates, she is making him a better worker, a better neighbor, a better citizen. Her own background has given her strengths and weaknesses for her present role. Her greatest strength is her realization that Christ has given her these opportunities and these responsibilities as a way of giving public testimony to the power and meaning of His message of life. In fellowship with Him she is strengthened for the difficulties that otherwise would discourage and overwhelm her.

The farmer—the storekeeper—the nurse—the accountant—the salesman—the plumber—the factory worker—anyone who will listen can see in his work and in his circles of influence Christ's call to serve Him by serving fellow men. The farmer's partnership with God in producing the food and fiber our civilization needs indeed is obvious. But, in his marketing and merchandising methods, in his memberships in farm and business organizations, in the topics he chooses for discussion and the way he discusses them, in the kind of influence he exerts upon local, state or national laws, in the recreation activities he follows and in his family relationships with parents, in-laws, wife and children every man tells the world by his actions to what extent he has answered the call of the Lord to "Follow Me."

Life lived in this spirit and in this dimension is for the Christian completely sacred. It permits him no distinction in his own life between the sacred and secular, for to him every segment of his life has God-relatedness. Be it shopping or washing clothes, driving the family car or visiting with the neighbor, attending a PTA meeting or reading a current novel, these parts of the routine of living carry with them as much sacred significance as does church attendance. Christ is active in this life today through His followers in their every word and deed. The Christian lives all of life as a Christian.

Vocation for the Christian means far more, then, than another word to describe one's work or a synonym for "profession." It means a calling, an invitation to dedicate one's whole self to following the Lord. It means using one's native equipment and one's acquired experiences in service to neighbors because of love for God. It means expressing one's Christian faith in every relation of daily living. In short, vocation means feeling and living God in all of life, all life long.

Sermon on Psalm 78:40-41

J. G. Schaefer

SHOWERS OF BLESSINGS were promised to the children of Israel on the condition that they walk in God's ways. But how oft they erred and strayed from the narrow path and provoked, grieved, tempted and limited the Holy One of Israel! How often they provoked God because of their unbelief! When they had no water in the wilderness God commanded Moses to smite the rock, but they doubted. "How long will this people provoke me? How long will it be ere they believe me, for all the signs which I have showed among them?" And when Moses delayed on the Mount, they made an idol, the golden calf, and paid homage to it and thus "grieved" God i.e., cause one to suffer pain or to afflict. The meaning is that the conduct of the Israelites was such as a disobedient and rebellious child's is. And how often they tempted God when they longed for the flesh pots of Egypt!

However, without stopping to consider the first three sins mentioned in our text we shall pass on to the last mentioned—that of limiting the Holy One of Israel. By this we understand that the Israelites prevented God from doing certain things for them, that He desired and purposed, would have gladly done for them.

Limiting the Holy One

I. The limiting power of unbelief. God is the All-powerful One. With Him nothing is impossible. He who created all things by the power of His Word can create all and everything He desires. He has and is still

showing this power in this world of ours today; therefore it may be inquired if it is possible for human beings to limit the power of the Almighty One. The idea is that they set a limit to the power of God. Is this possible?

This is the answer given by the writer to Hebrews concerning the Israelites and the promised land: "So we see they could not enter in because of unbelief."

Let us consider the life and work of Jesus during His sojourn on earth among men. It is said of Jesus that "He could not do many mighty works in His own country, save that He laid His hands upon a few sick folk and healed them." He who had all power in heaven and on earth was able and willing to help everyone that came to Him. Why were not all healed of their sicknesses and infirmities? The reason why this power was limited is given in the next verse "And He marvelled because of their unbelief." Incredible as it may seem, unbelief is the awful power in human possession by which Almighty power is limited. We stop God short, for lack of faith results in lack of blessing. The Israelites in the wilderness failed to fulfill certain conditions attached to God's promises, and therefore God could not consistently do the things He had purposed for them. In other words, His power was defined and limited, so that beyond a certain point He could not aid them. "They remembered not His hand"—His former gracious acts, the many manifestations of His power. In other words, they limited God by their actions and lives. There are conditions of business success such as prudence, industry, economy. There are conditions of harvest such as plowing, sowing, cultivating. Just so, there are conditions of blessings to any individual or of spiritual harvest to a Church: "If ye humble yourselves; if ye pray; if ye seek; if ye turn, then will I"—Such is the condition of blessings as indicated by God in II Chronicles, seventh chapter.

But is not the Church of to-day guilty of these same sins with which the Psalmist charged the Israelites especially that of limiting the Holy One? and is it not done by that same awful power in human possession—unbelief? The Spirit of power is ever at work trying to convict men of their unbelief and their sins and bring them to the foot of the cross. But we, how often, mistrust that power and often think and say: "What is the use? They will not listen and bow to the power of God." It is the purpose of God to take the Church from the Egypt of sin directly and immediately through the wilderness into the Canaan of perfect deliverance. Have we done and do we do our share in working out God's plan? If we would but do our share and work diligently and supervise the work entrusted to our care, the work would go forward by leaps and bounds, for there are many souls longing for and waiting for God's power to work. But we —often due to our indifference—limit the power of the Holy One. We stop God short by our negligence. Yes, unfortunately the great body of the Church has frustrated God's plan in this matter and after reaching the borders of the promised land, they refuse to go over and possess and enjoy their rich inheritance. Inheritance, what hopes and joys this should inspire us to! This inheritance was in store for the Israelites at the end of their journey and even when they stood on the borders of the promised land they limited the Holy One by their unbelief; seeing the power of the enemy they mistrusted God's power saying, "We are not able to go up against the people; for they are stronger than we. The land through which we have gone to search it, is a land that eateth up the inhabitants thereof and all the people that we saw in it are of great stature and there we saw giants and we were in our own sight as grasshoppers." Seeing the power of the enemy they mistrusted God's Almighty power, though they had seen and experienced it many times during their journey through the wilderness and even Moses was not permitted to cross its borders because of unbelief. What an indictment for us! Is it not our case? We limit the Holy One by our unbelief when it is ours to possess the land.

II. The obtaining power of faith. "He that cometh unto God must believe that He is and that He is the rewarder of them that diligently seek Him." The meaning of these words is very clear, that is, that if we do not limit God by our unbelief, if we believe Him, if we trust Him, we shall receive the blessing.

Let us consider the visit of Christ to Nazareth for an illustration. Nazareth! Can any good come out of it? asked one who afterwards became a disciple. Nazareth was the old home of Jesus, where He had grown up and worked and lived, and whence He came again laden with blessings for His old friends and associates, if they would but accept them; "but" it is recorded "He could not do many works because of their unbelief." As Christ came to the Synagogue that day ready to bless the people, so He is even ready to bless His people still. And as the measure of the blessings was according to the measure of their faith, so it is that we swing wide open the door of faith. How often are we like those early Christians praying for Peter in prison! Let us recall the scene—The Christians praying with one accord for Peter's release. While they were still praying, there came a knock at the door, but they would not believe that it was Peter. They prayed but they believed not in the power of prayer and in the promise of the Holy One's help. Though they prayed they expected not Peter's deliverance and when Peter continued knocking they opened not the door out of fear that it was the enemy seeking them also. And when at last they opened the door and saw Peter standing there, and saw that it was indeed he, they were astonished! Think of it! The Church praying! God's Almighty power answering! And the people astonished! Oh, if we all would pray more and inspire our Christians and our Churches to pray more, we too would be astonished! But how lax we are in using this power of prayer!

How often it is that Christ cannot do many mighty works in our churches "because of unbelief." Oh, brethren of Christ, why not open wide the door of faith and ask and undertake and expect great things from the Holy One? Let us lay plans wide and large! Plans that cover the whole Church and the whole world. He says: "According to your faith be it unto you." It is as if one very

rich were to hand us a blank cheque with his name signed and say: "Now fill it out yourself; write in the amount you would draw, and according to your faith in me be it unto you." We might hesitate to make too large a draft upon an earthly friend, but there is no need to draw lightly upon God. Instead He is honoured and pleased when we make large drafts. After the battle of Gettysburg when medicines were very scarce Mr. Stuart, the head of the Christian Commission, telegraphed to the merchants of Boston: "May I draw on you for 10,000 dollars?" The telegram was posted in the Exchange and ten minutes later there flashed back the answer: "Draw on us for 60,000 dollars." God, increase our faith.

May it not be that we, as missionaries, as pastors and as Churches, as Christians and as workers are usually far too timid in our asking? May it not be that we are asking and expecting only a little of the quickening of the Spirit? Asking and expecting only a few souls to be saved when there are hundreds, yes, thousands? Yes, asking and expecting to honour only a small draft instead of a full net? When the reply comes flashing from His throne: "Not 10,000 but 60,000! Prove me now! Try me! Honour me with a large draft. Put me to the proo if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough t receive!" Nothing can hinder the richest blessing we could wish—Nothing but *unbelief*. Unbelief stops prayer—unbelief stops expectation—unbelief stops work—unbelief cuts the very nerve and sinew of effort.

But faith removes mountains! Faith surmounts difficulties! Faith overcomes the world! Faith brings sure success!

If thou canst believe, all things are possible to him that believeth.

O! How many a glorious record
Had the angels of me kept,
Had I done instead of doubted
Had I warred instead of wept.

The world pays you for what you do;
Heaven only for what you try to do.

A Re-Examination of Luther's Teaching of the Lord's Supper

Uuras Saarnivaara

THE PROTESTANT extremists, both the Zwinglians and the "Enthusiasts" (Schwärmer), did not only deny the presence of Christ's glorified humanity in the Church and the means of grace in general, limiting it to one place in heaven; they also denied that the Holy Spirit speaks to us and makes us partakers of grace through external means, teaching that man receives the Spirit and grace directly from God, through prayer and devotions. Luther did not only hold such a view as unbiblical; he regarded it as extremely dangerous, since it led people from dependence on God's word and obedience to it to the deluding fancies of their own mind and the seducing influences of evil spirits; for if the word of God is not the norm and instrumental source of faith, man never knows which ideas, feelings, and desires spring from his own mind or evil spirit, and which from God.[1]

One of Luther's fundamental emphases is that the Gospel and the sacraments are always objectively the same whether man believes them or not. Faith only receives the Gospel promises in the word and sacraments; it does not make it. At this point there is no difference between the word and the sacraments.[2] The same principle holds true of all the means of grace. Unfortunately this has not been always understood clearly enough when his teaching has been under discussion.

The Lutheran doctrine (taught by Luther and the Lutheran Confessions) that believers and unbelievers are given the same gift in the Supper has for its additional basis the fact that Judas was present when the holy communion was instituted. He received the same bread and wine as the other disciples, and to him too Christ said "This is my body. . .blood," although he, of course, did not receive any blessing because of his unbelief. There have been theologians, both Lutheran and others, who have tried to prove that Judas was not present at the institution of the Lord's Supper. All such attempts have, however, failed, for the Gospel of Luke plainly tells that Judas *was* present, and the other Gospels do not state that it was not so.[3]

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[1]Luther writes of this e.g. in **Smalcald Articles**, III, viii.—Hermann Sasse, **Here We Stand. Nature and Character of the Lutheran Faith** (transl. by Th. G. Tappert, New York and London 1938, pp. 146f.) says: It is entirely wrong to think that there was a general agreement in all essential points of Christian doctrine between Luther and Zwingli until the former's stubborn insistence on the words, "This is my body," wrecked the unity. In reality the sacrament of the altar was the point at which, in spite of every good intention, the utter impossibility of reconciling two fundamentally different conceptions of revelation and Gospel was clearly demonstrated. Luther was in Marburg well aware that the controversy on the Real Presence was only a part of that great struggle against Spiritualism in which the Church has always been engaged.—We should remember that Luther had written about a year before the Colloquy of Marburg: "On my part I admit that I do not regard Zwingli as a Christian, for he does not preserve intact and teach aright a single article of the Christian faith" (WA 26, 342, **Large Confession Concerning Holy Communion**, 1528.)

[2]See e.g. WA. 30, 11, 477-484, **On the Keys**, 1530.

"Even if a scoundrel receives or gives the sacrament," Luther says, "he takes the right sacrament, the body and blood of Christ, as well as the one who deals with it most worthily [just as the wicked hear the same Gospel as the godly]. For it is not based on the holiness of men but on the word of God. . .; for the word whereby the sacrament receives its power and is instituted does not become wrong because of a person's unbelief."[4]

Luther believes that this kind of faith is necessary in order that the believer would have something real on which to depend. For if the reality of the promise of grace and its giving in the word and sacrament would depend on his worthiness, he would be turned to trust in himself and not in Christ. Only if the promise and giving of grace in the word and sacrament is objectively valid and serious, quite independently of his faith, can he trust in it and appropriate it. But if it depends on his worthiness, he can never be sure whether he has received the true sacrament and what it contains.[5] Hypocrites, people who have a good opinion of their own faith and Christianity, would regard themselves as worthy guests of the Lord's table; but Christians who feel their sinfulness and unworthiness would hardly dare to believe that they take the real sacrament.

Thus, when Luther emphasizes the objective validity of the offer of grace in the word and the sacraments, independently of our worthiness, he is not insisting on a theoretical doctrine that is alien to practical Christianity. He is trying to guard against all falsifications the very heart of practical Christianity, which means that we turn our eyes away from ourselves, our worthiness or unworthiness and look to Jesus, the author and finisher of our faith. This looking to Jesus and dependence on Him becomes, impossible, or at least difficult, if the validity and reality of the promise of grace in the word and sacraments is made dependent on our worthiness.[6]

d. The Spirit and the Flesh

Luther's words of eating Christ's body and blood in holy communion have been frequently misunderstood. The "Enthusiasts" (both the Zwinglians and the so-called fanatics) accused him of teaching a "Capernaitic" or natural eating of Christ's body and blood. In doing so they assumed that Luther meant Christ's natural material body, while he actually meant Christ's body as it is after resurrection: It is, to be sure, the very body and blood that was offered for us on Calvary, but it is no longer a material body but a spiritual and heavenly body. "The fanatics err," Luther says, "in being unable to discern the body of Christ. . .from other meat. They speak of it as though it were perishable or corruptible and eatable flesh. . . . They do not understand that this flesh is incorruptible, immortal, and imperishable flesh."[7]

The communicant receives the body and blood of Christ, the body that was given and the blood that was shed on the cross; but they are given in holy communion in their present incorruptible, glorified form, as the resurrected body of Christ. They are present together with the divinity of Christ, for Christ is our Savior as God-Man, and He is present in communion and is given in it as the entire Christ. That, of course, implies the divine efficacy of the body of Christ or the blessings of His death; but these blessings are received *with* Christ, not apart from Him, as separated gifts.[8] The giving of Christ, His body-blood and Spirit, and the giving of forgiveness belong together: both are objectively given, but only believers accept them in faith and receive the blessing.[9]

The dissension between Luther and the "Enthusiasts" at this point was largely due to their different understanding of the meaning of the words "Spirit" and "flesh" in Christ's statement: "It is the Spirit that quickeneth; the flesh profiteth nothing" (John 6:63). Luther explained that Christ contrasted here the workings of the Holy Spirit to those of the sinful nature, or flesh, of man. The "Enthusiasts" understood that Christ spoke here of the contrast between His own Spirit and His natural material body, or flesh.

Luther rebuked the "Enthusiasts" for confusing the *anthropological* division of man into spirit (soul) and body (flesh) and the *theological* distinction between the spirit and the flesh. The latter distinction means that as an unbeliever the entire man, his soul or his spiritual nature as well as his body or his physical nature, are "flesh," being corrupt and under the dominion of Satan. But the believer, as a person, is "spirit" both as to his soul and body because he is justified in Christ and as far as he is dominated by the Spirit of God. From this theological point of view the entire Christ, His Spirit,

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[3]Luke 22:14-23 tells us that immediately after Christ had given His disciples the bread and wine He said, "But behold, the hand of him that betrayeth me is with me on the table." Matthew and Mark do not say whether Judas was present at the time of the institution or not, and John does not tell of the institution of the Lord's Supper at all. Neither does he say whether the giving of the sop to Judas took place before or after the institution (John 13:26). It must have been after it, since, according to Luke, Judas was present at it. Olof H. Nelson, "An Inquiry Into the Doctrine of Our Lord's Supper," **The Lutheran Outlook**, October 1951, p. 30, tries to prove that Judas was not present at the first holy communion. He explains that the sop, spoken by John, was given at the passover meal, before the institution of the Holy Supper. That is, however, only his opinion, for which he has no Biblical proof. Luther and the Lutherans have a clear text in Luke 22 for their view that Judas was present at the first Holy Supper.

[4]WA, 30, 1, 224, **Large Catechism**, 1529.

[5]Luther says in his book **On the Keys** (1530): If God's promise in the Gospel is made dependent on our worthiness, it actually means: "If I repent, God is true, but if I do not believe, God lies." Luther asks: "How can I, then, know that my contrition and worthiness is sufficient before God?" (WA. 30, 11, 477).

[6]Cf. Gollwitzer, **op. cit.**, pp. 95f., Ljunggren, **op. cit.**, pp. 193f., Toivio, **op. cit.**, pp. 150ff. R. Bring, "The Lord's Supper—Its Origin and Significance," **Augustana Quarterly** 1940, pp. 298f. Philip S. Watson, **Let God Be God. An Interpretation of the Theology of Martin Luther** (London and Philadelphia 1948), p. 162, says aptly that Luther's doctrines of ubiquity and the Real Presence were no metaphysical doctrines but assertions of religious conviction. Luther wanted to maintain the full reality and significance of the presence of Christ against views that seemed to him inadequate.

[7]WA. 23, 243, **Dass diese Worte Christi . .** 1927.

[8]J. Th. Mueller, "Notes on Luther's Interpretation of John 6:47-58," **op. cit.**, p. 818, says: "Nor does he (Luther) . . substitute anything else for the body and blood, such as the entire Christ, the divine nature of Christ, the divine efficacy of the body of Christ, etc. He readily admits that Christ is truly present in the sacrament by reason of his promise, . . but what the communicant receives . . is no more and no less than the body and blood of Christ"—These words may be understood in the right way, but as such they seem misleading: With the body and blood of Christ is, of course, also given the "divine efficacy of the body of Christ." The words "no more" seem to imply a denial of this, but that hardly is Mueller's intention,—Paul Althaus, **Die lutherische Abendmahlslehre in der Gegenwart**, p. 44, says: Christ is our Mediator with God on the basis of the shedding of His blood and His death on earth, and He gives us in the Supper His death as an effective reality. "The Holy Supper is that part of the heavenly mediatorship which is turned toward us." We should add: Christ gives His death as an effective reality also, and primarily, in the word, and that part of His mediatorship which is turned toward us is not only the Lord's Supper but the entire ministry of reconciliation. Althaus, of course, does not deny this.

soul, and body, was "spirit," "spiritual," because He had no sin-corruption, although he had a true human physical body and soul. His entire being was righteous and dominated by the Spirit. After His resurrection He is "spiritual" also in the metaphysical sense, since His physical body has been changed into a heavenly or spiritual body.

The "Enthusiasts" were not able to follow Luther in this respect for they were under the influence of the Greek and Neo-Platonic view of man: According to that view "spiritual" means the same as mental, that which belongs to man's soul life, and fleshly or carnal that which belongs to his bodily or physical and external life. Luther reproves the "fanatics" of thinking that "there can be nothing spiritual in what is corporeal." In his view, "everything that stems from the Spirit, however corporeal, external, and visible it may be, is spiritual; and conversely, all that stems from the natural powers of the human flesh is flesh and carnal, however inward and visible it may be."[10] Christ's flesh is therefore "spiritual flesh; it is in God, and God is in it."[11]

Christ does not speak in John 6:63 of His Spirit and physical body (flesh) at all, as the "fanatics" think; He means the contrast between the workings of the Holy Spirit and the activity of man's sinful nature. The body and blood of Christ belong wholly to the sphere of the Spirit, and their effect in man, when received in faith, belongs to the work of God. Man's carnal mind can never grasp them and understand their significance. It must be revealed to his heart by the Holy Spirit. Only then can he receive the spiritual blessings of the body and blood of Christ, as they are administered to him in and through the external, visible elements, and the audible words.

e. The Significance of the Lord's Supper to Our Physical Body

The sacrament of the altar has sometimes been understood to have a special significance to our physical body, being a "remedy of immortality" to the body, as the word is to the soul. This view has been supported by the following statements of Luther:

"Since the miserable bag of worms, our body, has the hope of resurrection and eternal life, it must also become spiritual, and all that is carnal in it must be consumed and destroyed. This is accomplished by the spiritual food: When man eats it in a bodily manner, it consumes his flesh and transforms it into a spiritual flesh, so that it becomes eternally living and saved, as Paul says in I Cor. 15:44: The body will be raised as a spiritual body. For in this eating is occurring something as if a wolf were to devour a sheep, and the sheep were such a strong food as to change the wolf and make it a sheep. That is what happens to us when we eat the flesh of Christ in a bodily and spiritual manner: This powerful food changes us into what it is itself. It makes spiritual, holy, and living people out of carnal, sinful, and mortal men—as we already are, though still hidden in faith and hope, so that it cannot be seen as yet. But at the last day it will be visible."[12]

"Irenaeus and the old fathers have shown how beneficial it is that our bodies are nourished by the body of Christ, in order that we may have the faith and hope that our bodies will also live for ever by the same eternal bodily food, the body of Christ, which we eat in a bodily manner, but which. . ., however, is caused by the spiritual eating. For Christ is willing to give eternal life, salvation, and glory to our bodies also, and that is a greater thing than that He nourishes your body during your short earthly life. . . For. . .He is continually changing us, the soul in righteousness, the body in immortality."[13]

"The sacrament. . .can help you and give life both to your soul and body; for when the soul is healed, the body also is helped."[14]

These and some other statements of Luther[15] speak of the significance of the Lord's Supper for the salvation and resurrection of the believer's physical body. The key for the correct understanding of his meaning seems to be the word that we have quoted last: When the soul is healed: It is saved by the same grace, which pertains to our entire person.

Luther does not, however, teach that the sacrament of the altar has a *special* effect on the body, different from the other means of grace. The same spiritual food is received in all the forms of the Gospel administration. The body and blood of Christ is present in all of them, and particularly in the word, which is the basic means of grace. We eat and drink the body and blood of Christ primarily by believing the word of the Gospel, which is the power of God unto salvation to every one who believes; and this salvation pertains to the entire man.

God created us as beings who have body and soul, and He also saves us as such. The bodies of Christians—as glorified, spiritual bodies—will inherit eternal life together with the soul. When Luther emphasizes that our physical bodies too will be saved and inherit eternal life he wants to ward off the error that salvation pertains to the soul alone. A tendency toward such a view had come into the Church from the Greek, and particularly the Neo-Platonic, view of man and his salvation. According to the Biblical view, followed by Luther, God is the Creator of the whole man, and He also is the Savior of the whole man. Man's soul, his "heart," is the seat of sin more than his physical body, although the entire man, of course, is depraved by sin.

Luther teaches that justification and sanctification pertains to the whole man, and that the entire man participates in faith. Likewise, he does not teach a mere spiritual reception of Christ, His body-blood and Spirit; He

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[9]In Finland T. Toivio and A. Ahtola have discussed the question whether the unworthy or unbelieving communicants receive only the body and blood of Christ or also the forgiveness of sins. In Ahtola's view, they receive only the body and blood, but in Toivio's view they receive the forgiveness of sins too. Toivio says (**op. cit.** pp. 111f. 151f.) that "remission of sins is the actual gift of the Lord's Supper, and all receive it (WA. 26, 490): the unbelievers unto judgment, the believers unto blessing (WA. 23, 179: 26, 353)" All the communicants receive it in the objective sense, but only the believers, in the subjective sense. Toivio interprets Luther correctly. Ahtola (review of Toivio's book, **Teologinen Aikakauskirja** 1941, pp. 186ff., 342ff.) understands forgiveness only in the subjective sense, and does not realize that Luther also speaks of it in the objective's sense.

[10]WA. 23, 193, 203, **Dass diese Worte Christi . . ,** 1527.

[11]**Ibid.,** p. 243.

[12]**Ibid.,** p. 205.

[13]**Ibid.,** p. 255.

[14]WA. 30, 1, 231, **Large Catechism,** 1529.

s received both by the body and the heart, or soul. All he means of grace are received by the whole man, and he salvation of the entire man, resurrection of the body ncluded, is received in all of them, and primarily in the word.

The sacraments have a special significance for our body only in the sense that they have a special reference to our body through the external, "bodily" signs that are connected,in them with the word. No special *gift* or *effect* different from the word, is received in them, but only of a special **reference** to the physical body and its salvation. The New Testament does not speak of any special physical or bodily effect in connection with the sacraments, neither does Luther, when his statements are rightly understood.[16]

f. *Holy Communion and Faith*

The Gospel is heard with ears and the holy communion is received with the mouth by believers and unbelievers alike. The Gospel remains the Gospel and the Supper remains the Supper whether they are received in faith or not. But only when they are accepted by faith, do they bring blessing. "Since He offers and promises the remission of sins," Luther says, "it can be accepted by faith alone. Such a faith is required by Him in these words, 'Given for you, shed for you,' as if He were to say, I am giving it to you and commanding you to eat and drink of it for the very purpose that you would accept and use it. He who hears these words and believes them, has it, but the unbeliever has nothing, for it is offered to him in vain, and he is unwilling to accept such a salutary gift. The treasure is offered and brought to the door of everyone, yea, it is placed on the table; but it is necessary that you also accept it and confidently view it as the words give it to you.[17]

Although the body and blood of Christ in bread and wine are externally and objectively taken with the mouth (just as the word is externally heard with the ears), they cannot be spiritually accepted with the body, but by the heart alone. "The body cannot seize and appropriate what is given in it. But this is done by the faith of the heart, which discerns this treasure and desires it.[18]

It is, therefore, "very necessary . . . that you distinguish well between the external and the inner spiritual reception. The bodily and outward reception means that a man takes the body and blood of Christ with his mouth. Any man can receive the sacrament in this way, for such a reception is possible without faith and love. But that kind of reception does not make a person a Christian, for if it did, even a mouse would become a Christian since it is able to eat the bread and drink out of the cup in the same manner . . . But the true, inward, spiritual reception is an entirely different thing, for it consists in the right use of the sacrament and of its fruits . . . Such reception is the true inner one, and it takes place in faith . . . . Otherwise it is all sham and external show, which is not Christianity at all.[19]

When Luther says that the Lord's Supper can be accepted rightly only by faith he means that a person must be a believer before he goes to the Lord's table. "There must be faith to make one well prepared to receive it and acceptable before God,"[20] for Christ instituted His Supper "unto Christians to eat and drink," as Luther says in his *Small Catechism.* This sacrament is not a means of grace to be used in conversion, or a sacrament for the spiritually dead, to make them living, as the Catholic theology rightly puts it. It is no "sacrament of initiation," to make a person Christian. It is a "sacrament of nutrition," and its purpose is to nourish and strengthen the faith that already exists. The unbeliever "is unworthy and unfit; for these words: *for you,* require truly believing hearts" (*Small Catechism).* The sacrament of the altar is intended, Luther says, for "the saints of God, His chosen children."[21] It is called a food of souls, which nourishes and strengthens the new man" of born again Christians. "Therefore it is given for a daily sustenance, that faith may refresh and strengthen itself so as not to fall back in such a battle (against the spiritual enemies), but would become even stronger and stronger."[22]

The nourishing and strengthening of faith and the new man, and in general the believing reception of the body and blood of Christ, is nothing merely objective and intellectual. Personal or subjective reconciliation with God takes place through faith, and the reconciled relationship to God is experienced in faith. True, faith relies on the promise of God in the word and sacrament without seeing and feeling. But it is accompanied by feeling and experiencing, when it is real. When Luther came to know in a living way the meaning of Christ's sacrifice, the saving significance of the offering of His body and blood, he experienced a foretaste of the heavenly bliss. In this "towering experience" he had a personal experience of the power of the heavenly food, Christ. Although he had been a believer for several years, since the last months of 1512, he was again deeply convicted of his own sinfulness and misery, and almost felt that he was lost. Then God opened his eyes to see in faith the crucified Christ and to grasp the meaning of His sacrifice, and he "ate" of Christ in faith, experiencing the true life through it. Although that did not take place in

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[15] Julius Köstlin, **Luther's Theologie** (st. ed.) pp. 516f., says that Luther speaks only once of the eucharist's special significance for the body. Regin Prenter, **Spiritus Creator** (2nd ed. Copenhagen, 1946), pp. 279ff. shows that Luther gives such statement in 7 or 8 books, in addition to his books on holy communion.

[16] Luther says in his **Large Catechism** (WA. 30, 1, 217) that baptism contains a promise of salvation both to the body and soul. The two sacraments are alike in this respect, as also is the word.

[17] Prenter, **op. cit.,** pp. 279-285, gives a correct interpretation of Luther's thoughts at this point. He shows that Luther teaches a saving effect of the Supper on the body, but at the same time he points out that, according to Luther, salvation always pertains to the entire man. The promise of resurrection is always contained in this salvation. Cf. also Erich Seeberg, Luthers Theologie 11, 353.

The fact that most theological professors in Germany, and many professors in other countries too, have rejected Luther's position in the doctrine of the Lord's Supper seems to be due to the fact that his position has been rather generally misunderstood and misinterpreted. The two main points in this misinterpretation are the ideas of a special presence of Christ's body and blood in the bread and wine, and of the special gift of this sacrament, different from the other means of grace. If Luther taught such views, we would have reason to doubt, to say the least, the correctness of his doctrine.

[18] WA. 30, 1, 226, **Large Catechism,** 1529.

[19] **Ibid.,** p. 227.

[20] WA. 10, 111, 48f., the Sixth Lent Sermon, 1522 (Philadelphia)

[21] **Ibid.,** p. 49.

[22] WA. 22, 344, **Church Postil,** 20th Sunday after Trinity, Cruciger's Summer Postil.

connection with the Lord's Supper, it was actually an eating and drinking of the blood of Christ in faith for the same thing can take place either by faith in the word, or in receiving the sacrament. Luther spoke from his own experience when he wrote:

"If the devil makes your heart weak, fearful, and timid, so that you do not know what is your relationship to God, and if he shows to you your sins and makes you tremble and fear: Take care then that you become a partaker of this precious, noble treasure . . . , for this food requires a hungry and longing person who must daily wrestle with sin and who fain would get rid of it . . For this bread is the comfort of the mournful, remedy for the sick, life for the dying, food for the hungry, and a rich treasure to all the needy and poor."[23]

Luther's thought is that the Christian may be tempted, fearful, burdened with sin, hungering and thirsting for righteousness, but when he receives in faith and experiences in a real way the gift of the Lord's Supper he returns from it consoled, nourished, rejoicing, and thankful. The blessings of Christ's redemptive sacrifice are given in this sacrament to a hungering soul. In this way it becomes a "eucharist," a meal of thanksgiving. Joy and gratitude follow when grace is received and spiritual eyes opened to see the sacrifice and love of Calvary. When the communicant experiences eternal life and spiritual joy in "tasting" the goodness of the Lord, either at the time or soon after receiving the Lord's Supper, then the meaning of Christ's redemptive sacrifice is realized in him in a real way. He tastes and eats in his heart the Lord's atoning sacrifice. Luther describes such an experience, which can take place either through the word or the word sealed with the sacrament, as follows:

"Where there is this experience, namely, that He is a God who looks into the depths and helps the poor, despised, afflicted, miserable, forsaken, and those who are nothing, there a hearty love for Him is born, the heart overflows with gladness, and goes leaping and dancing for the great knowledge and gladness through this experience."[24]

It is natural that a Christian cannot always experience the meaning of Christ's sacrifice and grace in the same measure. Luther says in his *House Postil:* "Although you have today listened to a sermon, asked for absolution, participated in the sacrament of the altar, you are the same as yesterday as to your person; you do not feel that you are different, you have the same old flesh and blood as before. Do not feel offended because of that, but put your firm confidence in the word, which promises to you forgiveness of sins and eternal life . . . As you believe that your sins are forgiven and that you receive eternal life through Christ, so you will also have it in the life to come."[25] "You must know and learn that the Christian heart both hears the word of God of the forgiveness of sins and also believes it firmly and without doubting, although he as yet feels and sees nothing of it. The word of God wants to have such a faith and heart. When we have first firmly believed, we then also experience, so that we can say: Oh, it was good that I believed."[26]

g. Who Should Be Admitted to Holy Communion?

Since a personal saving faith is the most important prerequisite of holy communion, it is for Christians only. "Whoever, then, wants to approach the altar and receive the sacrament," Luther says, "let him beware lest he enters into the presence of God empty. But he is empty if he does not have faith. . . . If you do not go in this spirit, beware of going at all; you will surely go to your condemnation."[27]

As the Lord's Supper is intended for Christians alone, only believers should be admitted to it. Luther rejects the idea of an "open" communion table which is free to all members of the external church, without any distinction between believers and unbelievers. He demands that the pastor of the congregation should know as believers those whom he admits to the Lord's Table.

"We should plan and perform it (the Holy Supper)," Luther says, "so that we would gather to one place those who truly believe and confess our faith before others. I have earnestly desired to have this done long ago, but circumstances have not permitted it; for this truth has not been preached and urged enough. That is the way Christ did: He preached to the multitudes, to everybody, as the apostles did later, so that all the people heard them both believers and unbelievers . . We should do likewise. But we should not throw the sacrament to the people as a crowd, as the pope has been doing . . I must be sure that the person to whom I give this sacrament has laid hold of the Gospel and has the true faith . . . Neither should the one who receives the sacrament be in uncertainty . . . If your faith is a mere human thought that you have originated yourself, then stay away from this sacrament. For it must be a God-wrought faith, and you must know and feel that God is working in you."[28]

Attempts were made in the period of the Reformation to put these principles into practice, as is seen from the statement of the *Augsburg Confession:* "Confession is not abolished in churches among us; for it is not customary to give the body of the Lord, except to them who have been previously examined and absolved" (Article XXV). The low spiritual condition of the churches, however, made the observance of this rule difficult. As the words of Luther in the quoted statement show, no change was forced upon people until they had been sufficiently instructed in the matter. Luther, however, regarded a reformation in this respect important, for he wrote of it several times. In 1523 he dealt with the question of the proper arrangement of the celebration of the Lord's Supper, except in the cited sermon, also in the preface of his Latin order of communion service (*Formula missae*), saying that the pastor of each congregation should have a personal talk with all those who intended to attend the Supper in order to find out their spiritual state. His in-

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[23] WA. 30, 1, 285, **Large Catechism (Concordia Triglotta, p. 761).**
[24] WA. 10, 111, 52f., Sixth Lent Sermon, 1522; similar thoughts in WA. 2, 745f., 1519, and 8, 537.
[25] WA. 7, 548, explanation of Magnificat, 1521.
[26] WA. 52,521, 21st Sunday after Trinity.
[27] WA. 52, 168, Quinquagesima Sunday.
[28] WA. 6, 517, **On the Babylonian Captivity, 1520 (Philadelphia ed. 11, 202).**

ruction to the pastor was: "Let him not admit to the ord's Supper those who want to come, unless they give n account of the foundation of their faith."[29]

Luther did not mean that every communicant should ave such a personal consultation with the pastor every me. Once a year was sufficient; and if a person was not nown to be a Christian from the profession of his mouth nd the testimony of his life, he was not to be admitted to he Lord's Table until he was converted.

The Lord's Supper is, in Luther's view, not only a neans of grace. It is at the same time a *profession of faith,* as Paul says: "As often as ye eat this bread, and rink the cup, ye proclaim the Lord's death till he come" I Cor. 11:26). "Participation in the Lord's Supper," uther says, "is a part of that profession whereby they onfess before God, His angels, and men that they are Christians.[30] This is another reason why those should ot be admitted "whose faith is not known, what sort is t, and whoever is not a vessel that can hold it and show is faith to others, . . . for we must confess the Gospel vith our mouth and receive the sacrament as a sign of it, n order that the world would know that we are Chris- ians. Therefore we should grapple with this thing with firm hand and abolish it (the habit to admit people to he Lord's Table indiscriminately), and drive away all hose who think that they fulfill the requirements when hey believe that this sacrament is the body and blood of Christ . . . Then we are going to see how small is the number of Christians, and how few are those who come o holy communion.[31]

About three years later Luther went a step further and suggested in his preface to his German order of commun- ion and worship service *(Deutsche Messe und Ordnung des Gottesdienstes,* 1526) that Holy Supper should be separated from the public service (in about the same way as it had been in the Ancient Church) and held only for true Christians, those "who want to be Christians indeed and confess the Gospel with hand and mouth." He did not, however, regard the time as ripe as yet, since there were not enough Christians, and because of the confused ecclesiastical conditions of the time.[32]

The "Lutheran" Church at large has almost entirely forgotten these principles of the Reformer and the Re- formation. The general practice is to admit to the Lord's Table all church members, with the exception of those who are guilty of gross public crimes, and to think: the more communicants the better.[33] Those who oppose an "open" communion table generally exclude only those who do not accept the Lutheran doctrine, or who trans- gress some ecclesiastical rules (e.g. concerning secret so- cieties). Luther wanted to exclude all those who had the right doctrine only in their head ("drive away all those who think that they fulfil the requirements when they believe that this sacrament is the body and blood of Christ") but were not Christians in their heart and life.

A few Lutheran theologians of our time have reminded of the Reformation principles at this point and urged their putting into practice;[34] however, without success, for an unlutheran view and practice has become deeply rooted in the "Lutheran Church," so called in name. But not only have the principles advocated by Luther and the Lutheran Reformation been laid aside; these principles are the ones followed for many centuries in the period of the Ancient Church. They were gradually abandoned in the Medieval Church, and the "Lutheran" Church of our time is following the corrupt practice of the medieval Catholic Church, despite the serious warnings of Luther.

Luther knows well that, as there was a Judas Iscariot among the closest disciples of Jesus, so there will always be false Christians and hypocrites among those who pro- fess faith in Christ. In speaking of the Christian Church Luther says:

"The Church on earth—we are speaking of the exter- nal society—is the assembly of those who hear, believe, and profess the true doctrine of the Gospel and who have the Holy Spirit, who sanctifies them and works in them through the word and the sacraments. There are, how- ever, among them some false Christians and hypocrites who, nevertheless, hold the same doctrine and receive the sacraments, enjoying the outward privileges of the Church. For the true Christians must bear such in their Church, and being humans they are not able to hinder and avoid their being among them or to cut them off from their Church.[35]

The Church which admits to the Lord's Table only con- fessing Christians cannot avoid that there are some hypo- crites among the communicants. But if the majority of the communicants are not Christians by profession and life, then the practice of the Church is not in harmony with the practice of the Ancient Church and with the principles of the Reformation.

We have mentioned two reasons why Luther demands that only professing Christians should be admitted to the Lord's Table: Firstly, it has been instituted for Christians only, and secondly, it is a form of the profession of faith. When practically all members of the external Church are admitted, the Supper loses its character of confession of faith, and the boundary between believers and unbe- lievers is wiped away. Hypocrisy is thus promoted even through the Holy Supper, so that people assume that they are Christians," although they are far from it," as Luther says.[36] The third reason why unbelievers should be excluded from the sacrament of the altar is that they

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[29] WA. 11, 485, "A beautiful sermon on the reception of the holy sacra- ment," 1523 (Lenker ed. 11, 230).
[30] WA. 12, 215f. (Philadelphia ed. VI, 93f.)
[31] WA. 12, 215f.
[32] WA. 11, 476, **Church Postil,** "A beautiful sermon on the reception of the holy sacrament, 1523.
[33] WA. 19, 44f. (Philadelphia ed. VI, 172f.)
[34] In Finland Yrjo J. E. Alanen, **Tutkimuksia sovitusopin alalta** Studies in the doctrine of atonement II (Vaasa 1932), pp. 40-44, defends the view that the Lord's Table should be open to all. Referring to a statement of Adolf Schlatter **(Der vergangene Schatz im Christlichen Sakrament,** 6. 21), Alanen says: "Since the sacraments are a part of the Gospel, they are, like it, intended to all." Alanen gives here ex- pression to a view that is common in modern "Lutheranism," but which is the direct opposite to the view of Luther, and of the Ancient Church.
[35] Hans Asmussen, "Abendmahlsgemeinschaft?" **Abendmahsgemein- schaft** (Muenchen 1937), pp. 6ff., regards it as a great evil in the Lu- theran Church that the Reformation principles and the habit to ex- amine the spiritual state of communicants has been dropped from practice. It is against the principles advocated by Luther and the Lutherans of his time, Asmussen's, to admit to the Lord's table all who accept the Lutheran doctrine, if they only are not guilty of pub- lic crimes. Personal faith is the most important prerequisite of holy communion. The admittance to it should be decided on the basis of a person's faith not by inter-church agreements.
[36] WA. 22, 344, **Church Postil,** 20th Sunday after Trinity, gospel ser- mon. Cruciger's Summer Postil.

should be hindered from eating and drinking judgment to themselves. If you do not go to the Lord's table in faith, Luther warns, "beware of going at all; you will surely go to your condemnation."[37] Christian love requires that people are to be warned of going to the Holy Supper to receive it to judgment to themselves. They should not be allowed to deceive themselves in thinking that they are Christians just because they are church members and receive the sacrament. And they ought not only be warned but also hindered, just as the Ancient Church did. True love requires such severity in order that people would be led to repentance and true faith.

[37]WA. 26, 203, Unterricht der Visitatoren, 1528.
[38]WA. 6, 517, On the Babylonian Captivity, 1520 (Philadelphia e. 11, 202).

Meditating on Christianity

G. Smedal

GOD SO LOVED THE WORLD that He gave His only Son, that whoever believes in Him should not perish, but have eternal life." (John 3-16).

Christianity is the most eventful, marvelous, dynamic, beneficial, controversial, decisive spiritual movement in human history. To this fact, believers and unbelievers call attention each time they date a letter or a document.

Christianity is Almighty God's revelation in His Son of His desire for the salvation of mankind.

Christianity is the incarnation of the Son of God in Jesus of Nazareth.

Christianity is the fulfillment in Jesus of Nazareth of the numerous Messianic prophecies and prototypes in the Old Testament.

Christianity is the history of Jesus Christ, His life, His teachings, His mighty works, His suffering and His death for the salvation of mankind.

Christianity is the resurrection of Jesus from the dead and His reappearance to His disciples, identifying Himself as the same person whom they had known so well and seen crucified, dead and buried.

Christianity is the ascension of Jesus to the Father from whom He had come and with the result of His earthly career.

With His ascension our Lord had accomplished the work for which His Father had sent Him to earth, that of becoming and sacrificing Himself as "The Lamb of God who takes away the sin of the world" (John 1:29), and thus laid the everlasting and sole foundation for forgiveness of sins, resurrection of the body and life eternal, to every human being who will accept Him as the Son of God and the Saviour of the world.

Immediately preceding His bodily disappearance, our Lord had reiterated to His disciples the globe-encircling commission of becoming witnesses to all mankind of Him and His work for their salvation. In order to encourage them and to strengthen them in their gigantic task, which in so many cases meant suffering and death to them, our Lord pronounced that majestic manifesto: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you, and lo, I am with you always to the close of the Age." (Matthew 28:16-20).

CHRISTIANITY IS THE HOLY SPIRIT AND THE CHRISTIAN CHURCH

The nearer our Lord came to His departure and ascension, the oftener He spoke to His disciples about the Holy Spirit. Let us quote Him as recorded in John 16:7-16. "I tell you the truth: it is to your advantage that I go away, for if I do not go away the Counselor will not come to you; but if I go, I will send Him to you. And when He comes He will convince the world of sin and righteousness and of judgment; of sin, because they do not believe in me; of righteousness, because I go to the Father, and you will see me no more; of judgment, because the ruler of this world is judged.

"I have yet many things to say to you but you cannot bear them now. When the Spirit of truth comes, He will guide you into all the truth; for He will not speak on His own authority, but whatever He hears He will speak, and He will declare to you the things that are to come. He will glorify me, for He will take what is mine and declare it to you. All that the Father has is mine; therefore I said that He will take what is mine and declare it to you."

The initial historic fulfillment of those promises took place at Jerusalem on the first Christian Pentecost accompanied by visible and audible signs, to call attention to them and emphasizing the importance of the things that were happening. When a great multitude of people had assembled, the Apostle Peter explained the meaning of the things the people heard and saw, as recorded in Acts 2. This is the first Christian sermon ever held, and should be considered by the preacher as the pattern for his sermons. The subject of every sermon should always be the same: "Convincing and convicting us of our sins and our sinful condition and of our deep need of salvation and of God's boundless and unfathomable love in Christ Jesus. It is the truthful testimony to Christ which has the promise of blessings by the Holy Spirit, the blessings of salvation. Salvation is Christ, His person. The fact that it is He who has done it gives meaning and value to

ery single thing He said and did. If we have not rist we have nothing pertaining to our salvation. If e have Christ we have everything. Salvation is everying Christ did for us during His life in the flesh, atonent, redemption, reconciliation, etc. Salvation is furth- what Christ does in us by His Spirit, repentance, faith, nctification, etc. To state it as briefly as possible, salion is what Christ has done for us and is doing in us. Returning to Jerusalem and Pentecost, it was the aching, the preaching, the witnessing of Christ by the postles which under the blessing of the Holy Spirit conced and convicted the hearers of their sins, evoked eir desire for forgiveness, gave them faith in the forveness of their sins and effected the new love life of the elievers as exemplified in the way they used their propty and celebrated the Lord's Supper, and made them itnesses of Christ. This is the Holy Christian Church. he Church is not man-made. It did not come into existnce as the result of an agreement between people to art it. The Church is a creation by Christ, and came to being by the outpouring of the Holy Spirit. As it arted, so it is being continued. Where even so small a umber as two or three are assembled in the name of esus, to hear His word, to call on Him, to be blessed by im, there is the Church, for Christ has promised to be resent with them. Large or small in number of attendnce, anywhere and everywhere on earth where people ssemble for said purpose, there is the Church. Each ongregation is a part, a unit of the Church, necessary on ccount of space and time. The sum of all the congregaons is the whole Church. It is not the adoption of a onstitution or of a charter which makes a group of eople a congregation, or a part of the Church; it is their ith and confession of Christ.

Again, what is the Church and its business? The hurch is the home of the believers, where they may go n and out and find food for their souls. The business of he Church is to be witnesses of Christ, and that in such way that we may repent of our sins, believe and receive he forgiveness of our sins, become born again and sancfied. The Church is thus the medium between God nd the people who belong to it. The business of the hurch is to keep and defend the true tradition of Christ nd His work as recorded in the New Testament. If it ad not been for that defense we would not have had the hurch. Already in the three first centuries the Church as threatened with heresies which, had they not been ejected, would have destroyed the whole Church. The hurch is the dispensary and the dispenser of the Grace f God, through the means of Grace, Word and sacraents.

It is our different relationship to this fact which more nd more divides the membership of the Church into two amps which we commonly call the Fundamentalists and he Modernists. The Fundamentalists believe and teach what we just said to be the only business of the Church. The Modernists do not use the word salvation very often, and if they sometimes use it, they do not understand y it the same as the Fundamentalists do. It is somewhat difficult to understand what they really mean by Christianity and salvation. It seems that it is the ethical beauty of Jesus reflected in us until we begin to become like Him, it seems to be this they understand by salvation. The personality of Christ is beautiful, but the trouble is that this ethical beauty we cannot begin to get unless we believe the fundamental part of Christianity. It is in the believing of the objective salvation, what Jesus did for us during His life in the flesh, that we experience something new taking place in our mind which Christ calls new birth, a new relationship to God. This new relationship to God will fill us with thankfulness, gladness and create in us the desire for the ethical beauty of Christ which the Modernists picture so beautifully, but are unable to produce because they omit the cause of it all. The picturing of Christ's ethical beauty should be a means of leading hearers to repentance, and thus serve the same purpose as the law serves, namely the convincing and conviction of sin. The more beautifully we can picture Christ, the more we will see and feel the enormous difference between us and Him. Remember Simon Peter's words to Jesus, "Depart from me, for I am a sinful man, O Lord." (Luke 5:8). The whole trouble is that we have lost the former deep conviction of our sinfulness. What we are most in need of today, and for that matter always, is a deeper recognition, understanding and feeling of what sinfulness means and is. If it were not for the fact that our sinfulness is so abysmally deep, we would not have needed Christ as our atoner, redeemer and reconciliator between God and us.

In this connection let us again remember what Christianity is. Christianity is not a religion in the common meaning of that word, not even the highest form of religion, religion taken in its general meaning. All religions, with the exception of the Jewish, which is the cradle of Christianity, from the lowest form in fetishism to the higher forms in Buddhism etc. are all expressions of man's desire to peek through the veil dividing the here and the hereafter, to contact the Godhead, the supreme being of the universe, or whatever He is called. All people have a more or less conscious feeling of sinfulness, a feeling that they are not right with God, that they have offended God, that they deserve punishment. They therefore try to propitiate or atone to God, by means of gifts, offerings, sacrifices, bloody or bloodless, prayers, asceticism etc. Christianity is the opposite of all this. It is not man's effort to find God, it is God's effort to find man. Christianity is revelation. In Christ, God has become reconciled through His Son's sacrifice. Nor is Christianity morality. Man-made morality is the observance of certain rules, conventions, agreements for our behaviour to one another. The motivation for our moral conduct is selfish. It is for my personal respect in the eyes of other people that I am moral, though I might wish to be very different if I dared. Christianity's morality has a very different motivation. As a Christian I am being moved to think, feel, do good, not in order to be "seen by man", but by the fact that I am thankful to God and love God for all the good He has done and is doing to me.

In this connection let us also remember what the relationship is between Christianity and civilization, in the

eyes of the two groups we just mentioned, the Modernists and the Fundamentalists. In the view or conception of the Modernists, the objective of the Church should be to inculcate in the individuals and society the right kind of thinking and living as seen so perfect in Christ. If this object is not accomplished the Church and Christianity have failed. This failure we see today as one of the things which has caused the precarious situation in which we find ourselves. This view explains why the Modernists accuse the Church of its responsibility for the evil situation of the world. If the Church had understood what Christianity really is, according to the Modernists, what Christ meant by what He said, and had made use of its soon twenty-centuries-long opportunity to impress the West, we would have been spared the terrible debacle in which we are today. Instead of that the Church has preached and taught mostly on Salvation, by which it means our fate hereafter, and forgotten to lay the necessary stress on this life; therefore the terrible situation in which we are today. This is approximately the Modernistic indictment of the Church today.

Let us take a look at this indictment. We have already seen that the Modernists picture Christ beautifully as the greatest ideal ever seen and as the most inspiring pattern to us of ethical beauty. In this we agree with them for Christ's ethical beauty cannot be stressed enough. But will the Modernists tell us what we shall do in order to become so impressed by Christ's beauty that we can be changed and save ourselves and society from destruction? It is well and nice to sit and listen or read about this ethical beauty, but the trouble is that it does not change our mind enough to be of lasting value. What we need most is a mental change so deep and so lasting that it changes our whole personality. What we need is exactly what Jesus told Nicodemus that night when he visited Him and Jesus told him that unless we are born again, born of water and the Spirit, we cannot enter the Kingdom of heaven, for the Kingdom of heaven is within us. To use the theological terms of the Lutheran Church: Conversion, by which we mean penitence, recognition of our sins and our sinful condition, desire for salvation, forgiveness of our sins and a new relationship to God, this must precede sanctification. In other words conversion, regeneration, justification must precede sanctification, otherwise we will get no strength, no lasting incentive to strive for a Christ-like life, no power to help ourselves, and no power to help society. Here is our indictment of the Modernistic view: It is Biblically wrong and psychologically wrong. It puts first what should be put last. It is a question whether Modernists of any description really know and understand what conversion and regeneration are. I fear that they do not. I fear that they do not understand what sinfulness is, that sinfulness is much worse than sins, that sinfulness is beyond reach unless by God Himself in Christ Jesus. If we do not know what sinfulness is, that our greatest ill is not the sum of our sins but our sinful condition which cannot be changed by ourselves but only by Almighty God, then we do not really feel our deep need of salvation. For this is the ailment from which the whole world is suffering, all Modernists included, all idealists and all realists included. As long as we do not know this and understand this we are helpless, unsaved, lost. I fear that the Modernists labor under the illusion that what the Fundamentalists call sin belongs to the category of what the deceptive, materialistic pseudo-philosophy calls rudiments, or remnants of our animal ancestry. Consequently if we do not understand that we are lost and need a new mind, new thoughts, new feelings, in other words that what we need the most is regeneration, we will not be saved and cannot be saved. God's grace in Christ will have been in vain. The last thing we can do even if Christ were pictured to us by the angels of heaven, is to change ourselves and society. What ails us today more than anything else, is that we have become demoniacally possessed by intellectual haughtiness, superiority complex, megalomania, to the extent that we believe that there cannot be any revelation by God of Himself to man and therefore not in Christ. There cannot be anything really superhuman, anything really divine. There cannot be any miracles because they do not correspond with the laws of nature and of our mind, and what supersedes our mind and our understanding cannot be objective realities, only subjective pictures.

The relationship between the Church and civilization is simply this, that people who have experienced at least to some extent conversion, and have started on what we call sanctification, that such people spontaneously, driven by their new faith, influence other people with whom they come in contact. If there are many of them, hundreds, thousands, hundreds of thousands and so forth they impress other people, society, politics, economics and everything else to such an extent that society, politics, economics and so forth, are beginning to feel and respond to the Christian impact. Such impact produced what we call the Christian civilization. This Christian civilization flowered during the middle ages in Europe. Its total impact had reached its peak in the 18th century and began to decline. The sore fact of the decline of this civilization had, for one of its causes, the sore fact of the decline of the effectiveness of the work of the Church. Consequently the only way in which a change for the better can take place is by a renewal, a revival, a renaissance, a reformation, an awakening of the spiritual life in us.

The saddest difference between the Modernists and the Fundamentalists is that though the Modernists increase faster in number than the Fundamentalists do, they have lesser chance of conversion, because they shut themselves off from the only means of salvation on account of their attitude to the Bible and thereby to Christ. The Fundamentalists have at least a bad conscience when they sin because of their knowledge of what salvation means.

In winding up for this time our Meditation on Christianity, let us remember that Christianity is decisive in the life of everyone who has been under its influence and of the whole of Christendom. Christianity alone can save human society from total ruin as well as the individual from perdition. The history of Europe shows that. Even Modernists admit that secular knowledge, gener-

ication cannot do it. Shall humanity really have to it another fifty or hundred years while the Modern- c conception of Christianity is being tried out and s? For fail it will just like the illusion of the 19th tury failed, that general secular knowledge and edu- ion could save the world.

The true conception of Christianity, that it is Almighty d's revelation in the person of Jesus of Nazareth, AT Christianity is salvation, what Christ did for us ring His life in the flesh, and that which He is doing us through His Spirit, this is the Christianity, the only ristianity, which alone can save individuals, society l humanity. Not to believe in Christ Jesus that He is Son of God and the Saviour of mankind, this is THE according to Christ Himself as recorded in John 16:7. s is the sin which by its own nature will exclude the ner from salvation and the experience of salvation in own person, and the thing which by its own nature l exclude society and humanity at large from the ssings of Christian civilization. Consequently the y possibility of salvation for individuals as well as for iety, is to realize this, and act accordingly: Confess our s and accept Christ Jesus as our Saviour, in accord- e with what the Apostle John tells us in his first stle (John 1:8-9). This is the old everlasting true spel of Jesus Christ. It is this Gospel, the old unadul- ated Gospel which for nearly two thousand years has n preached and taught by the Church, and still is be- taught and preached, not in all churches and by all preachers, but still in most churches and by most preach- ers, and according to Christ Himself shall continue to be preached until He comes back.

It was this conception of Christianity which was taught and preached by the apostles on the first Christian Pen- tecost, and blessed by the Holy Spirit and led to the be- ginning of the first Christian congregation or Christian church, as we confess in the third article. It was this conception of Christianity which was taught and preach- ed by Paul on his missionary journies throughout Asia Minor, and Greece, and led to the establishment of Chris- tian congregations. It was this conception of Christiani- ty which was taught and preached in the whole of Europe and led to the founding of Christian congregations in all the countries thereof. It was this conception of Chris- tianity which created the Christian civilization through- out Europe. It was this conception of Christianity which in the first three centuries saved the Church from losing its true identity in its battle with Arianism and Gnosti- cism. This conception of Christianity has been the basis for the faith in which millions and billions and trillions of people have lived, labored, suffered, and left in peace with God. Does it not stand to reason that the Apostles of Jesus and their successors knew better than we, what Jesus meant by what He told them concerning Himself, His life and His work? Does it stand to reason that all this has been wrong, and that the conception of Chris- tianity which the Modernists of all descriptions advocate, is the real and true Christianity?

Scripture Text in Service Book

(Action of Joint Commission on the Liturgy)

ACTION on the *Memorial of the Augustana Church* requesting the use of the Revised Standard Ver- ion text in the *lessons* in the *Service Book.*

At a meeting of the Joint Commission on the Common urgy, held in Chicago, Illinois, December 18-20, 1951, . Luther D. Reed, Chairman of the Commission, pre- ted an official communication from the Augustana urch requesting the Commission to consider the use the text of the Revised Standard Version of the Bible the lessons in the new Service book now in prepara- n. Inasmuch as the Revised Standard Version is an owed revision of the American Revised text of 1901, d since the Augustana Church uses the American Re- ed text in its present service book, the request of the ugustana Church was not unexpected.

This is not the first time that this question has been fore the Joint Commission. The Revised Standard rsion of the New Testament, along with many other ntemporary versions of the Bible, was carefully exam- ed in 1946 and 1947. In 1947, after thorough debate, a ecial committee was appointed to study linguistic chaisms and difficult expressions in the appointed epistles and gospels for the church year. As a result of this study, the Commission approved the substitution of more precise expressions in a limited number of in- stances, including "love" for "charity" in I Corinthians 13; "strewed" for "strawed"; "precede" for "prevent;" "heart" for "bowels;" "convicteth" for "convinceth"; "citizenship" for "conversation;" "shun" for eschew," etc.

With these amendments of the Authorized Version text, confined to words which are either inexact transla- tions, or words whose meaning has changed, the Com- mission felt that the major criticism of the King James text had been met. In the official report of the Com- mission to the operating churches in 1948 (page 15) the Commission stated its intention to retain the King James Version with such minor changes. This report was ap- proved by all the cooperating churches at their respective conventions. The commissioners feel that these actions of their respective churches in 1948 cannot be totally ignored.

In view of this subsequent request, the Commission re- spectfully calls attention to the following facts:

1) that the Commission is not being asked to, and does not presume to, decide between the Authorized Version and the Revised Standard Version in any respect except as the text to be printed in the new Service Book as that of the stated lessons for the day;

2) that the Commission is not in any sense attempting to preclude the use of versions other than the Authorized Version at public services, either in addition to, or in place of, the Authorized Version, though it does not advocate the indiscriminate use of such other texts;

3) that the Commission recognizes fully the value of contemporary versions of the Bible for educational and homiletical use, but recognizes that the question before it is solely one of liturgical use;

4) that the Commission calls attention to the fact that the Revised Standard Version is available at present for the New Testament only; that the Old Testament is not scheduled to appear until the fall of 1952; that there are seven Old Testament lessons involved, and that it would be incongruous to select New Testament lessons from one version, and Old Testament lessons from another;

5) that versions of Holy Scripture have established themselves in the past slowly and on the basis of their own intrinsic merit; that the Authorized Version did not establish itself for nearly fifty years after its appearance; that the liturgical use of Scripture has always followed, rather than preceded, the acceptance of such texts in the life of the Church; and that it would be highly unwise to give premature approval to the liturgical use of a version of the Bible—however fine—of which the Church has not yet had opportunity to measure the full stature;

6) that, after careful search, the Commission has been unable to find any service book of any church published since the appearance of the Revised Standard Version, which uses the Revised Standard text; and has been able to find only one church which uses the Revised Standard text throughout its religious education materials;

7) that it would be highly inconsistent with the conservative principles of Lutheranism for our Church to venture where other churches without our tradition have been unwilling to go;

8) that the position of the King James Version of the Bible in our English-speaking culture is more deeply rooted than that of any other version of the Bible in any other culture;

9) that the whole liturgy of the Church is in the language of the Authorized Version of Holy Scriptures; and that it (and the lessons, which are part of it) is a religious art form (like the chorale, for instance), to which the application of any criteria other than those of religion and art can lead only to the destruction of its unity, beauty and value.

The Commission believes that the Revised Standard Version will find its true place among the versions of the Bible during the next few decades. The accumulated experience of devout Christians will determine whether it will supplant the King James Version, or whether it will join the company of supplementary texts. To hasten this decision at this time would result in widespread dissatisfaction in our churches where (except in the Augustana Church and the Danish Synods) all the books which have printed lessons and which are in the hands of the people, use at present the Authorized Version of the Bible.

Therefore, the Commission resolved unanimously (Dr. Bostrom of the Augustana Church, and Dr. Horn of the United Lutheran Church, though in attendance at the meeting, being unavoidably absent when the vote was taken):

That we reaffirm our position to retain the King James Version for the pericopes of the liturgy of the Service Book; (on motion by a representative of the Evangelical Lutheran Church; seconded by a representative of the American Lutheran Church).

And that a committee especially appointed for the purpose, Drs. Horn, Preus and Leupold, be instructed to draw up a detailed explanation of this action of the Commission to be transmitted to the Augustana Church, and to be made available to all the Churches for purposes of publicity. The statement thus prepared shall first be submitted to each member of the Commission, and shall finally be entered upon the minutes of the Commission.

CORRESPONDENCE

He Was Misquoted

Sir:

Your editorial in the May issue of *The Lutheran Outlook* under the caption, "The Fellowship Question," is one that deserves earnest study by all Lutherans. As a member of the Joint Union Committee of the American Lutheran Conference bodies, I appreciate your comment on that statement on fellowship. There is, indeed, as the statement declares, "no easy solution to this problem."

The latter part of your editorial, however, is predicated on a report ciculated by *Religious News Service* regarding the dedication of a brotherhood chapel in the new $625,000 Gloria Dei Lutheran Church in St. Paul, Minn., which I regret to state, is far from accurate.

You are correct in your assumption that Gloria Dei Church is of Swedish origin. It was organized in 1908 as an English-language mission of the Augustana Lutheran Church. When its new edifice was completed this spring, it was officially dedicated on May 3 by the president of the Minnesota Conference, Dr. Emil Swenson. The dedicatory sermon was

en by Dr. Oscar A. Benson, president of the Augustana theran Church.

Then followed a series of festive services and dedications oughout the month, culminating with an ecumenical ser-e on Sunday afternoon, May 24, when gifts of windows in Brotherhood Chapel of the Good Shepherd were acknow-ged and dedicated. The Rt. Rev. Stephen Keeler, Episco-bishop of Minnesota, gave an address on this occasion.

The statement that a Jewish rabbi "participated in the lication of a brotherhood chapel," as stated in the *Religi-News Service* report, however, is not correct. The Jewish bbi was present for the purpose of presenting a window as gift of his congregation, Mt. Zion Synagogue of St. Paul. r is it correct that Dr. Clifford Ansgar Nelson, pastor of oria Dei Church, made the statement that the purpose of the apel of the Good Shepherd and its six windows—gifts from mbers of various religious groups—is to "symbolize the otherhood of all men in our common faith." It is extremely fortunate that any Lutheran pastor should be misquoted in vital a matter.

Here a word of explanation might be in order in regard the developments which led to the gift of the chapel win-w by the Mt. Zion Synagogue. When Gloria Dei Church out 22 years ago began to make plans for the erection of new sanctuary, it purchased a tract of ground on Summit enue in St. Paul. It was later discovered that additional s would be needed for parking space to comply with the quirements of a new city ordinance. The board of trustees ted to purchase the additional ground, but two days after e decision had been made a Jewish attorney in St. Paul rchased all of the remaining block. It developed later that was acting for Mt. Zion Synagogue, which was planning new temple. All efforts to reach an understanding regard-g common parking space proved futile, and relations be-een the two congregations became exceedingly strained. oria Dei was finally "frozen out" and compelled to aban-n a site it had held for more than twenty years. Moreover, eventually sacrificed its part of the block—the choice half to the Jewish synagogue at a considerable financial loss, ter which it sought a new location.

All of the circumstances surrounding this transaction were mmon knowledge in St. Paul, and it was undoubtedly due some pangs of conscience that the Jewish synagogue of-red to donate the window in the Gloria Dei chapel. As a sture of reconciliation and Christian friendship, Dr. Nelson d his congregation accepted the gift.

The above facts are well known to me since I was pastor Gloria Dei Church at the time the above mentioned lots ere acquired more than twenty years ago, and Dr. Nelson my successor.

E. E. Ryden
Rock Island, Illinois

r:

I have just read the editorial entitled "The Fellowship uestion" in the May issue of your most excellent publication, he Lutheran Outlook.

Whenever I read about this fellowship question in Lu-eran publications I become rather puzzled because it in-ariably seems the writer is "straining out gnats and swal-wing camels." This may be due to the fact that the average utheran layman is more interested in the practical applica-on of the Christian virtue of brotherhood than he is in splitting hairs about words like so many theologians are apt to do.

Looking at it from a practical standpoint, this Dr. Nelson must be quite some pastor to be able to get six expensive stained glass windows for his chapel without his congregation having to pay for them. It seems obvious also that Gloria Dei Lutheran Church must have a good deal of the Lord's blessing to be able to afford a $625,000.00 building. This may sound rather materialistic, but we do have to put up with a great deal of matter in our everyday lives.

And what is so wrong with the symbols in the windows? Obviously the star of David is not a Christian symbol, but is it really going to hurt the faith of the Lutherans in St. Paul when they look at this Jewish window? The word "Israel" means "Champion of God," it also means "God's Chosen People," and in our language it means "The Christian Church." Our Bible and our hymnals are full of Israel, and could you think of a better inscription on a Lutheran window? The seven-branched candle stick, oh, bosh, we have two of them on our altar in a good Lutheran church. They are not exactly the same shape, but they are seven-branched.

The mitre is the accepted headdress of a Christian bishop of the Western Church, worn not only by Roman Catholics, but by Episcopalians, Greek Orthodox, Greek Reformed, and unless my memory fails me badly the Lutheran bishops in some European countries. The triple tiara, not the mitre, represents the authority of Rome. The crozier is the staff of a bishop representing the shepherd's crook as the "shepherd of the flock of God." The Lutheran bishops of Europe use the crozier. I also remember distinctly saying as a child: "I believe in one holy catholic Church," which the Sunday school teacher explained as meaning one holy universal Church. I don't remember when the Lutherans in America dropped the catholic and substituted Christian, but I don't think there is much to worry about that word catholic on the window.

I am sure that the Methodists, the Baptists, and the other churches in St. Paul have come to realize that some Lutherans are not a self-centered, self-satisfied, smug little crowd suspected of praying: "God, I thank thee that I am not like those other Christians in St. Paul."

I am also sure that these Lutherans have not been defiled by listening to a sermon by an Episcopal bishop, who no doubt was very careful to say the correct things so he would not offend the Lutherans. I think St. Paul has been treated to a practical example of Christian brotherhood. I do not believe that any one is naive enough to assume that communion has been established either with the synagogue or the Vatican. I am also quite certain that the clarity of the Lutheran confession and the purity of Lutheran doctrine has been preserved.

If the only thing which was wrong with this beautiful gesture were the four words "in our common faith" said by Dr. Nelson, let us charge this to over-enthusiasm on that particular day. Who knows but what it might have been the best day the Lord has granted Dr. Nelson in his years in the ministry?

In conclusion let me suggest that some time at your convenience you publish an article explaining just what is wrong if Lutherans try to be friendly with other religious organizations composed of their Christian neighbors. There must be others who are as befuddled about this as I am.

Sincerely,
CHARLES A. HEINZE, Chicago

NEWS OF THE CHURCHES

Evangelical Lutheran Church Reports Membership Gains

Minneapolis, Minn.—The Evangelical Lutheran Church made a net gain of 31,319 members in 1951, bringing its total membership to 872,813.

This was disclosed as the denomination, one of the fastest growing in the country, held its biennial convention here.

The new total, an increase of 3.7 over 1950, was reported by the Rev. Raymond M. Olson, acting general secretary.

Dr. J. A. Aasgaard, president of the Church since 1925, noted in his report that the ELC has 70 per cent of its members living in the country or in towns and villages of 2,500 or less population. The handicap in parish work there, he said, is the number of multiple-congregation parishes served by one pastor.

"Our goal should be a pastor for every congregation that has been given the means to support a pastor," he said.

Dr. Aasgaard said that passing of the resolutions recommended by a joint merger committee "is the next logical step" in the proposed union of the ELC with the American Lutheran, Augustana Lutheran, Lutheran Free and United Evangelical Lutheran churches.

But, he stressed, adoption of the resolutions, which call for approval of statements on doctrine and practice and for drawing up of prospective union articles, would not bind any of the bodies to a final merger decision.

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Evangelical Lutherans Approve Merger Steps

Minneapolis, Minn.—Delegates to the biennial convention of the Evangelical Lutheran Church here unanimously approved recommendations looking toward ultimate merger of the five member bodies of the American Lutheran Conference.

Other bodies involved in the plan are the American Lutheran, Augustana Lutheran, Lutheran Free and United Evangelical Lutheran Churches.

In its action, recommended by the joint merger committee of the five groups, the ELC convention:

Declared its "agreement and approval" of statements covering the doctrine and practice of the five denominations.

Instructed and empowered its members on the joint union committee to guide the further progress of the merger negotiations, proceed with studies of polity and organizational structure of the proposed merged Church and prepare prospective articles of union and tentative drafts of constitutions.

The 8722,813-member ELC became the first of the five American Lutheran Conference members to act on the joint union committee's recommendations. The other four are scheduled to consider them later in the summer and fall.

The five American Lutheran Conference bodies together have more than 2,113,000 baptized members. Their merger, if effected, would complete the grouping of most Lutherans in this country into three organic bodies. The present two large Lutheran denominations are the United Lutheran Church in America and the Lutheran Church-Missouri Synod.

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Evangelical Lutherans Adopt Record Budget

Minneapolis, Minn.—The Evangelical Lutheran Church set a record-breaking budget of $6,000,000 for the denomination's five departments in 1953 and 1954 at its biennial convention here.

Increased costs and expanding activities necessitated the budget increase, officials told the convention. There was only a scattering of votes against the boost.

Christian education will get $1,830,000 of the total; home and foreign missions, $1,500,00 each; charities, $750,000, and pensions, $420,000.

In addition, the covention approved an ELC goal of $1,395,170 for the National Lutheran Council for the two years.

These two budgets do not include the amount members will be asked to give for expenses of local congregations and some special appeals.

The convention also approved a new arrangement for financing new home-mission congregations. Under the plan, the Church's home missions board is authorized to borrow money from institutions, boards, congregations, organizations or individuals of the denomination.

This money will make it possible f the denomination to establish an ave age of 30 new churches annually, D Philip S. Dybvig, home missions exec tive, reported.

During the past eight years, the EL has established 150 new congregation or about 18 a year.

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Assails Pessimistic Outlook on Church Colleges

Minneapolis, Minn.—Pessimistic pr dictions on the future of church c leges were assailed at the biennial co vention of the Evangelical Luther Church here.

Dr. Orville Dahl, executive direc of higher education for the ELC, c clared that "the times were never b ter because the challenge was new clearer and the responsibility ne greater."

But if the Church is to meet its ch lenge in higher education, it must tire "some obsolete opinions" ab church colleges—opinions which he scribed as "fictions which perme educational thinking and represent retention of outworn notions of Ch tian education."

Dr. Dahl labeled as "fictions" opinions that creative thinking can take place in a religious atmosph that religious education discourages iginal inquiry and investigation, t a qualified teacher experiences p fessional disintegration in a Christ atmosphere, but maintains mental ility in a secular environment.

He also attacked the belief t church colleges "cannot possibly c pete in facilities, staff or offerings v public institutions."

On the contrary, he asserted, "pa lel opportunities, equal challenges even superior objectives confront t student in a religious institution."

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Lutheran Laymen to Sponsor 'Rescue' Service for Boys

Minneapolis, Minn.—The Brotherh of the Evangelical Lutheran Chu

s voted to begin a "rescue" program r boys who have been in some sort trouble.

The plan, approved at the Brotherod's biennial convention here, calls r the appointment of "referral men" om among the membership to help oblem boys in their own communies.

The churchmen will work with boys leased from corrective institutions id help them to get reestablished in mmunity life. In some cases, the en believe they might avoid an itution term for a boy by offering ose supervision.

At present the youth program of the ymen's group is "preventive," accordg to Loren Ness, director of boys' ork. It includes sponsorship of Boy out work, 4-H groups and athletic tivities.

The resolution adopted provides, as start, consultation with juvenile court id youth commission authorities to termine qualifications for the referral en.

Lutheran Leader Hits Tolerance of Evils

Des Moines, Ia.—Christians will never make their witness count in world affairs or in community social processes if they remain too patient with reference to evils that flourish around them.

Dr. Oscar A. Benson, president of the Augustana Lutheran Church, made this statement to the 93rd annual synod of the Church here, in lashing out against waste, extravagance and corruption in American government.

"The worship of tolerance," he said, "has almost become a cult in America. Men's breadth of spirit is to be judged by their willingness to protest against nothing, according to these cultists. 'Live and let live' is the only creed to which they subscribe, and it can become such a pernicious attitude that militant Christianity is banished even from the churches. Our Lord was not of that stripe, and that is why, humanly speaking, He was nailed to the cross."

Dr. Benson said that political action often involves moral questions, and to that extent Christians are obligated to make their voice heard.

"It is gratifying," he said, "that our Lutheran Church is rapidly becoming aware of this obligation. It would be splendid if we could authorize a competent committee to speak for the Church at once when vital issues arise, and also to keep us informed of pending legislation involving moral considerations."

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Lutherans Pray for Iron Curtain Victims

Des Moines, Ia.—Prayers were said by the Augustana Lutheran Church, at its 93rd annual convention here, for those who "are suffering the tortures of slavery in labor camps behind the Iron Curtain."

The prayers also memorialized "those who have broken down under Communist power and have found their eternal rest in unkown and widely scattered graves."

The request for the prayers was made

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to the convention by the Latvian members of the host congregation, First Lutheran church, in recognition of the 11th anniversary of the "Day of Mourning" for the three Baltic nations—Latvia, Estonia and Lithuania—now under Soviet rule.

It was the night of June 13-14 in 1941 when Russian occupation authorities launched a mass deportation that sent more than 100,000 Latvians, Estonians and Lithuanians to the arctic regions of the Soviet Union, to Siberia, and to Central Asia.

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Augustana Church Asks All-Out Lutheran Union

Des Moines, Ia.—The Augustana Lutheran Church, at its annual convention here, declared its unwillingness to continue unity discussions "which are not open to all Lutheran general bodies and which do not include consideration of ecumenical relations."

In taking this stand, the convention expressed its "fervent hope and prayer that a single Lutheran Church may soon become a reality."

The decision, reached by unanimous vote, virtually meant that the Augustana Lutheran Church would refuse to go along with plans for a merger with four other Lutheran bodies of the American Lutheran Conference. The merger, if effected, would have created a Lutheran Church of nearly two and one-half million members.

Involved in the proposed merger, in addition to the Augustana Lutheran Church, are the Evangelical Lutheran, American Lutheran, United Evangelical Lutheran, and Lutheran Free Churches.

The original resolution which came from Augustana's union committee demanded that the merger negotiations be broadened to include the eight Lutheran bodies belonging to the National Lutheran Council. This would have embraced 4,000,000 members, or two-thirds of the Lutherans of America.

A substitute resolution offered by Dr. E. E. Ryden, editor of the Lutheran Companion, suggested that the base of union be still further widened to embrace all Lutheran bodies, including the Missouri Synod. This motion, after a debate of an hour and a half, received the unanimous approval of the delegates.

In adopting the motion favoring all-out Lutheran unity, the convention authorized the appointment of a union committee of nine to represent the Augustana Church in any future merger moves. It instructed this committee to request the other bodies involved in the five-way union plan to "invite all other Lutheran general bodies to participate in further negotiations" and to include in such discussions the subject of ecumenical relations.

The latter request was based on the fact that some Lutheran groups, including the Augustana Church, are members of the World Council of Churches and the National Council of Churches, while others are not.

A paragraph in the resolutions giving approval to a statement covering the doctrine and practice of the five denominations, prepared by a joint union committee, was deleted after it had been criticized by Dr. Conrad Bergendoff, president of Augustana College.

The college head, who is considered

IN KOREA—

the boy who can't stop crying

Kang Suk's widowed mother, sitting on her doorway step, called him. Playing across the road from her, he pretended not to hear. He loved his mother but he did not want to stop playing. When she called again, he started toward her. And then it happened—a roar, thunder in his ears, the earth shook and he fell. When he got to his feet again and looked, his mother was gone, his home was gone. There was only smoke and burning debris. Calling, "mother," he stumbled toward her but young as he was, he knew she was in the flames and he could not reach her.

Kang Suk's experiences from then on were much the same as thousands of other children. There was the trudging for mile after mile with the other refugees, all hungry, too. As he grew weaker, he stumbled more and more. But he kept walking and stumbling and—crying. Finally he was picked up by Operation Kiddie Car and flown with other dirty, ragged, vermin-infested boys and girls to a Christian Children's Fund orphanage on Cheju Island. His teachers, the other children, even food does not interest him much. He seems to want to be alone and he stands by himself and crys. When he is spoken to, he only repeats, "I did not come when my mother called me and now she will not call me anymore."

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leading Lutheran theologian in the nited States, pointed out what he conended were theological weaknesses in e document. He also claimed that ew doctrinal statements are unnecesry for Lutheran union in view of the ct that the doctrinal position of each dy is clearly stated in its constitution.

"We are never going to get anywhere unity negotiations," he said, "if we ink we must rewrite the confessional oks of the Lutheran Church." Dr. arl G. Carlfelt of Rock Island, a prossor of theology in Augustana semary, supported his position.

—o—

ugustana Lutherans pprove Doctrinal Statement

Des Moines, Ia.—Delegates to the 3rd annual convention of the Augusna Lutheran Church here unanimousy approved a doctrinal statement subitted by a joint union committee of ve Lutheran denominations, thus reersing an earlier action.

A paragraph approving the doctrinal atement had been deleted from mer- resolutions adopted the previous day fter several theologians had contendd there were theological weaknesses the document.

The adopted resolutions declared the hurch's unwillingness to continue uni- discussions "which are not open to l Lutheran general bodies and which not include consideration of ecumenal relations." This meant that the ugustana Lutheran Church would reuse to go along with plans for a mer- with four other Lutheran bodies the American Lutheran Conference, amely, the Evangelical Lutheran, Amrican Lutheran, United Evangelical utheran, and Lutheran Free Churches.

The convention reversed itself on the eletion when Dr. E. E. Ryden of Rock land, Ill., editor of the Lutheran Comanion, official Church organ, pointed ut that failure to approve the doctrinal atement had created a "serious vacum" in merger negotiations. He added at the Church's position on the statent would tend to alienate the other odies in the American Lutheran Conrence with whom the Augustana hurch for two years had been discussg union.

Dr. Ryden said that the denomination eeded the support of these bodies in ne more comprehensive merger of all utheran groups which it had proposed n lieu of a lesser union of the five onference bodies.

Augustana Lutherans Condemn UMT

Des Moines, Ia.—A resolution condemning universal military training during peacetime was adopted, with slight opposition, by the 93rd annual synod of the Augustana Lutheran Church here.

Asserting that UMT is "contrary to the American spirit of political and spiritual freedom," the resolution charged that such a program would "unfit a people for democratic rule" and would foster "the ideal of reliance upon force, hatred and brutality as a method of dealing with other nations."

It also declared that UMT would "fasten a permanent military yoke on our nation, and would take our young men, and possibly our young women, out of their homes, schools and churches in their most impressionable years and subject them to influences destructive to Christian morals and spiritual life."

"Most of all," the resolution concluded, "we base our position upon the Gospel which proclaims as 'the way, the truth and the life' a Saviour who opposed evil not with greater evil but with suffering love."

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Augustana Lutherans Ask Social Security for Clergy

Des Moines, Ia.—The Augustana Lutheran Church, at its 93rd annual synod here, unanimously went on record in favor of amending the Social security Act to make clergymen eligible for federal old age insurance.

Exclusion of ministers from the provisions of the Act, it was said, was based on "the pretext that including them would violate the principle of the separation of Church and State." On the contrary, the synod declared, the denial to ministers of Old Age and Survivors' Insurance "would seem to be both discrimination against them as citizens and actually a refutation of the principle of separation of Church and State."

In another action, the synod condemned attempts "to give preference to any particular Church or group of churches, such as the appointment of an ambassador to the Vatican or the use of public funds for parochial schools."

The delegates also went on record in favor of a midwestern location for the headquarters of the National Council of Churches.

—o—

Augustana Lutherans Want Revised Bible

Des Moines, Ia.—The Augustana Lutheran Church, at its annual meeting here, urged that the Revised Standard Version of the Bible be used in the intersynodicl Lutheran service book and hymnal now nearing completion.

Scheduled for publication in late 1954 or 1955, the service book and hymnal is intended for use by all Lutheran churches in which the English language is spoken.

Present plans, it was stated, call for the King James Version of the Bible in preparing the lessons.

Several other Lutheran bodies are on record as urging the substitution of the Revised Bible in the lessons.

—o—

Free Lutherans Cautious On Merger

Fargo, N. D.—Delegates to the annual convention of the Lutheran Free Church here failed to commit themselves to a proposed merger of the five member bodies of the American Lutheran Conference. Instead, they voted to study the proposal further.

The Lutheran Free Church is the third denomination involved in the merger plan to take action on it. The Evangelical Lutheran Church, at its recent meeting in Minneapolis, unanimously approved recommendations looking toward the ultimate union of the five Churches. However, the Augustana Lutheran Church decided at its annual meeting in Des Moines, Ia., against continuing the discussions on merger unless their scope were broadened to include all Lutheran bodies, with the aim of achieving a single Lutheran Church.

The two other denominations in the union scheme are the United Evangelical Lutheran Church and the American Lutheran Church. They are scheduled to act on the merger proposal at forthcoming conventions.

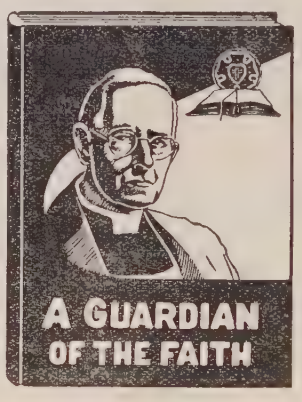
Although the Lutheran Free Church refused to commit itself to the goal o organic union with the four other Con ference bodies, it did approve the "Unit ed Testimony of Faith and Life" sub mitted by the joint committee of thi five denominations.

It also authorized a committee o nine to "participate together with thi representatives of other Church bodie in on-going studies of projected plan for a united Church."

Twenty-three speakers discussed th merger proposal before the vote wa taken. Most of them wanted assurance that the Lutheran Free Church woul not lose its identity as a unit in th larger organization.

A Guardian of the Faith

Compiled and edited by H. Skov Nielsen



A memorial to the late Dr. N. C. Carlsen, president of the United Evangelical Lutheran Church 1925-1950. This biography is published by the Synod in which he served. The book includes a sketch of Dr. Carlsen, extracts from his sermons and four selected sermons, testimonials from fellow workers, and notes on developments in the various branches of church work during the quarter century of his presidency. It is a book that will be of interest to many readers.

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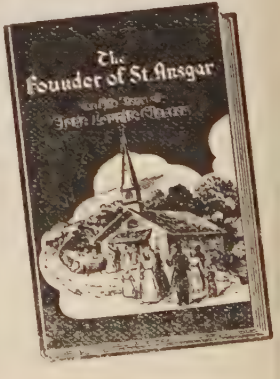
This biography presents the life story of Claus Laurits Clausen, one of the colorful Lutheran leaders among the Scandinavians of the mid-nineteenth century in American frontier history. He was a Dane by birth and gave of his time and efforts to the spiritual needs of his own countrymen, but his major work was done among the Norwegian immigrants. The account should appeal to all readers interested in frontier history as it relates to the Scandinavian appeal.



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utherans Ask Revised ible For Service Book

Rochester, N.Y.—The United Luther-n Synod of New York, in annual con-ention here, urged that the Revised tandard Version of the Bible be sub-tituted for the King James Version in n intersynodical Lutheran service book ow nearly ready for publication.

Acting on requests from its Eastern nd Western regional Conferences, the ynod voted to ask the United Lutheran hurch in America, at its biennial meet-ng in Seattle, Wash., in October, to work toward adopting" the new ver-ion for the appointed Scripture les-ons in the new book.

At least six other ULCA synods have aken similar actions, according to Dr. . Elson Ruff, editor of The Lutheran, fficial Church news weekly.

"By this time," he said, "I know that 5 per cent of our pastors and people vant the new translation, and that the ercentage is equally high in the Au-ustana Church, Evangelical Lutheran Church, and several of the others.'

The Joint Commission on the Liturgy, epresenting the ULCA, Augustana, the LC and three other Lutheran bodies n the preparation of the service book, s unanimously opposed to the substi-ution of the new version, Dr. George . Seltzer, a commission member, told he New York Synod.

He said the commission has changed ome of the archaic King James words ppearing in the Epistle and Gospel les-ons, and that it does not favor use of he Revised Standard Version in these rescribed Sunday and festival read-ngs until the version has been tested n general use for at least a generation.

In another action, the Synod defined ts position on interdenominational ommunion services, stating that it "dis-pproves of the participation of its pas-ors and congregations" in such rites, n the ground that the Lutheran be-ief concerning the Sacrament differs harply from that of non-Lutherans.

—o—

celand Bishop A Presidential Candidate

Reykjavik, Iceland—Lutheran Bishop Bjarni Jonsson of Reykjavik is the coal-tion candidate of the Conservative and Progressive parties in the special pre-idential election to be held June 29.

The election was necessitated by the leath last Jan. 25 of Sveinn Bjornsson, Iceland's first president, whose second our-year term would have ended in the all of 1953. The Bjornsson govern-nen was a Progressive-Conservative coalition.

Bishop Jonsson, 75, has no previous political background. His principal opponent in the election is former Premier Asgeir Asgeirson, a Social Democrat.

—o—

Finnish Lutheran Bishop Groomed As Presidential Candidate

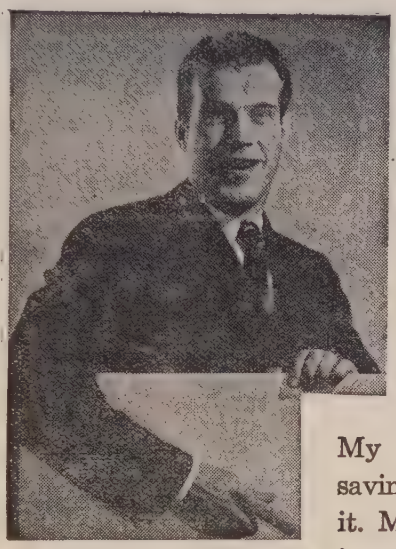
Helsinki—Lutheran Bishop Eino Sormunen of Kuopio is emerging as a possible successor to 81-year-old President Juho K. Paasikivi of Finland, who is expected to resign in the fall.

The bishop's political star is rising largely because of internal dissension within the Agrarian Party which, under Agrarian Premier Urho K. Kekkonen, shares the government with the Social Democrats.

A considerable element in the Agrarian Party fear that Mr. Kekkonen, a one-time Soviet favorite, would lose in a contest for the Presidency against former Premier Karl-August Fagerholm, Social Democrat, who is openly anti-Communist. This element in the party want a politically uncommitted candidate and belive they have found him in Bishop Sormunen.

The 58-year-old bishop was non-committal when questioned about his possible candidacy.

"I have heard about it, so I know



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that it has been talked about," he said. "But I have taken no part in any negotiations. I am a clergyman and as such must avoid walking where I should not tread."

—o—

Minister Sues Congregation for $30,000

St. Paul, Minn.—A Lutheran Free Church minister here is suing his former congregation for $30,000, charging he was illegally ousted from the church he was instrumental in building.

The Rev. David Dale brought action in Ramsey County district court against the Rosetown Lutheran church congregation and the board of home missions of the Lutheran Free Church, a national denomination with headquarters here.

Mr. Dale said he took over the Rosetown pastorate in 1942, organized the congregation and was almost solely responsible for raising funds to build the church, now valued at $130,000.

Last year, he charged, the board of home missions began a campaign to remove him, "using unethical and high pressure methods." In early October, the church trustees met and obtained his resignation.

The pastor's attorney, Melvin J. Silver, contends that the meeting was illegal because insufficient notice was given. Mr. Dale said church officials persisted in getting his removal, circulated unwarranted charges and forced him to give up the pulpit.

The minister claims the action deprived him of his calling, and the right to earn a living by injuring his ability to get another pastorate.

—o—

N.D. Church Leaders Move to Meet Challenge of Wealth

Minneapolis, Minn.—When oil was discovered on his land several months ago, a North Dakota farmer observed:

"Now it remains to be seen if we can stay Christian."

The feeling of two leaders of the Evangelical Lutheran Church whose members own the vast majority of the farm land in northwestern North Dakota—center of an oil boom—is that their people will keep their faith despite any wealth that may come to them.

The two leaders, both here for the biennial convention of the ELC, are Dr. Loyal Tallakson, Fargo, N. D., and Dr. Casper B. Nervig, president and vice-president, respectively, of the Church's North Dakota district.

As spiritual shepherd of 105,000 North Dakota ELC members—the state's largest Protestant group—Dr. Tallakson is determined that as the oil towers rise across the state the church towers will rise just as high.

"The task of the Church in North Dakota, Dr. Tallakson said, "is to give a message that will spiritually equip people to meet the possibility of richness."

—o—

Niemoeller Accuses Christians Of Not Loving Enemies

The Hague—The Christian world is "thinking only in terms of loving its neighbors and forgetting to love its enemy," Pastor Martin Niemoeller, German Protestant leader, told a capacity audience in Den Groote Kerk (the Great Church) here.

"We have made little progress since the human sacrifices of pagan times, he said. "The 'gods' of the moder world are demanding millions of hu man lives."

Dr. Niemoeller, president of th Evangelical Church in Hessen and Nas sau and head of the foreign office c the Evangelical Church in Germany was in Holland on a brief speaking tou at the invitation of the Netherland Reformed Church. While here, he ad dressed a meeting of the new Dutc pacifist movement, The Third Hour.

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At a press conference, Pastor Nieeller said that ratification of the rman peace treaty would "definitely sen the chances of peace."

He said that East Germans were oped to Communism but that the alignnt of West Germany with the West- Powers could only result in "the sification" of East Germany.

The situation of the Church in East rmany is favorable so far and there till an active Protestant youth comnity," Pastor Niemoeller added, "but initiative is always in Russian nds."

—o—

t Marks moeller Meeting

Wiesbaden, Germany—Followers and ponents of Pastor Martin Niemoeller shed at a meeting here of the "Won's Peace Movement" at which the rgyman was the main speaker.

Pastor Niemoeller's address was inrupted by whistling and catcalls m objectors who referred to him in orus as a "Moscow tool." They also sed stench bombs into the meeting. The riot did not end until a police had arrived at the scene. A similar turbance occurred in Bonn recently ring a meeting at which Pastor Nieeller spoke on "The German Reponsibility in the East-West Tension."

—o—

angelical Parliamentarians ck Asmussen

Bonn, Germany—Thirty-five Evanical members of the West German rliament have sent a message to Dr. ns Asmussen of Kiel, prominent Gern theologian and former chancellor the Evangelical Church in Germany KID), supporting his stand against stor Martin Niemoeller.

Among the signers was Dr. Eugen rstenmaier, former head of Hilfsrk, EKID relief organization.

Dean Asmussen resigned recently m the Faith and Order Commission the World Council of Churches, rging that "as a result of the present nagement of ecumenical work in rmany, Churches all over the world in mortal danger of tolerating Comnism." Pastor Niemoeller, president of the Evangelical Church in Hessen and Nassau, is head of the foreign office of EKID.

"Never has the danger of becoming involved in politics and of propagating totalitarianism been so great as it is now with Pastor Niemoeller heading the EKID foreign office. . . ." Dr. Asmussen said.

"The (evil of the) Soviet system is minimized. Our brothers arrested in the East are being buried in silence and forgotten."

—o—

German Ecumenical Leader Hits Asmussen Resignation

Berlin—Professor Edmund Schlink of Heidelberg, chairman of the German Ecumenical Study Commission, has criticized Dr. Hans Asmussen of Kiel, prominent German theologian, for his recent charges against Martin Niemoeller and his consequent resignation from the Faith and Order Commission of the World Council of Churches.

Pastor Niemoeller, president of the Evangelical Church in Hessen and Nassau, is foreign secretary of the Evangelical Church in Germany.

Dr. Asmussen, in a letter to commission headquarters in London, warned against the "mortal danger of the churches adjusting themselves to Communism under the influence of Pastor Martin Niemoeller's ecumenical work."

He said that "the danger of the ecumenical movement engaging in politics has never been so great as it is at present with Pastor Niemoeller in charge of the Church's foreign relations."

In a message to Dr. Asmussen, made public here, Prof. Schlink said that he was "startled" over the contents of the theologian's letter. He denied Dr. Asmussen's inference that the World Council of Churches is tolerating Communism.

"Communism has become more and more a problem to the World Council," Prof. Schlink said. "Since 1950, the position of the Council toward the Churches in countries under Communist control has become increasingly difficult because these Churches regard the declaration on the Korean war passed by the Council's Central Committee as directed against the political system in their respective countries."

This was a reference to a meeting of the Central Committee in Toronto, Canada, in July, 1950. The meeting condemned North Korea as an aggressor and expressed doubts concerning the motives behind the Communist-inspired Stockholm "peace appeal."

German Synod Acts on Pastors in Politics

Rendsburg, Germany—A new church law requiring clergymen to take a leave of absence if nominated for the German Federal Parliament was passed by the Schleswig-Holstein Synod of the Evangelical Church in Germany (EKID) at its meeting here. The law also specifies that clergymen, if elected, must go on inactive status in the Church for the duration of their parliamentary service.

"Every Evangelical has the responsibility of exercising his political duty," the Synod said. "However every person holding a Church office has to be extremely cautious in entering politics out of regard for his office, for peace and for his congregation.

"He should report immediately to his bishop before taking over any political position."

After setting forth the stipulation concerning leave of absence and going on inactive status in the event of election, the Synod said that the Board of the Church and the Synodical Committee might "order" the retirement of a pastor who entered politics if it was deemed necessary to safeguard church work or the dignity of his pastoral office.

The Synod also officially challenged the position of Pastor Martin Niemoeller as foreign secretary of EKID. A conflict over Dr. Niemoeller who also is president of the Evangelical Church in Hessen and Nassau, has been building in Germany for some months, but

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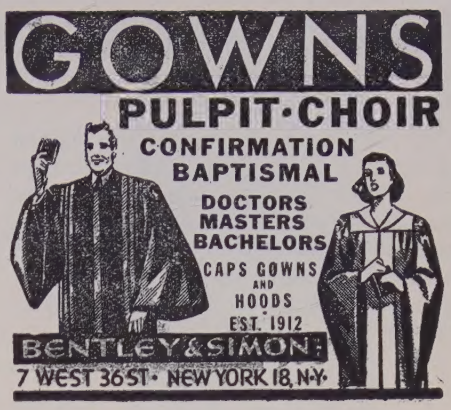

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the Schleswig-Holstein move was said to be the first official action in the matter on the part of a German Church body.

A resolution passed by the Synod authorized its leadership to ask whether the EKID Council "can continue to justify the retention" of Pastor Niemoeller as foreign secretary. It stressed, however, that there was no intention of limiting his personal freedom of speech in political matters.

—o—

Lutherans Get Title To Property in Israel

Jerusalem—Title to German Lutheran properties, taken over by Israel when the new State was formed, has been formally transferred to the Lutheran World Federation, it was officially announced here.

Arrangements for the transfer were made by Dr. Frederik A. Schiotz, chairman of the federation's Commission on World Missions, who arrived recently from New York to implement a Lutheran-Israeli agreement signed last year in Geneva.

(Lutheran sources in New York said the properties referred to probably were a church and parsonage in Jaffa and a church, parsonage and school in Haifa, having an aggregate estimated value of $50,000. They said it was not likely that any final settlement had been effected in regard to 14 other properties for which the federation is seeking monetary compensation.)

German mission societies, the original owners of all the properties, had transferred legal ownership of them to the Lutheran World Federation.

—o—

Finnish Bishops Approve Revision Of Church Election Law

Helsinki—Revision of a Finnish Lutheran Church law which gives extra votes in church elections to married persons and those over 40 years of age was approved by the Council of Bishops at a meeting here.

Traditionally, everyone over 40 has been entitled to two votes in ecclesiastical elections and an additional vote if married more than 10 years. The proposed reform would provide equal suffrage, with each person getting just one vote, regardless of age or marital status.

The revision proposal, which must be approved by the Church's General Council, met opposition from some bishops who contended that age and experience should be taken into account in religious matters.

Finnish Church Plans Document on Sex, Marriage

Helsinki—Publication of an official document setting forth for the first time the Lutheran Church of Finland's attitude on questions of marriage and sex is being awaited with keen interest here.

The statement, drawn up by a joint committee of clergymen and physicians, was accepted by the Church's Council of Bishops at a meeting here.

Copies of the document will be distributed to doctors, ministers and others having an interest in the subject.

—o—

World's Northernmost Diocese Created

Oslo—The northernmost Christian Diocese in the world has been created by an act of the Norwegian parliament here.

It is the North Haalogaland bishopric of the Norwegian State Lutheran Church which will combine Troms and Finnmark provinces and the island of Spitzbergen.

Finnmark is the home of the nomadic Lapps and the Land of the Midnight Sun to tourists. Spitzbergen, a land of hardy coal miners, is the northernmost inhabited place on the globe.

—o—

'Non-preaching' Missionaries To Get Clergy Draft Status

Washington, D.C.—Selective Service officials indicated here that steps will be taken to recommend that draft boards give IV-D (clergy) classifications to medical, technical, and other "non-preaching" missionaries duly appointed by mission boards for service.

The mission boards will be required, however, to certify that the missionaries have been "ordained."

The National Service Board for Religious Objectors here said that "this has caused some difficulty in that ecclesiastical bodies are hesitant to give official ordination to men who actually are not ministers.

The NSBRO is trying to work out a compromise with Selective Service to have the regulation specify "ordained as missionaries" in order to avoid argument over semantics.

Officials of the NSBRO pointed out that Selective Service has followed a policy in the past of giving IV-D classification to ordained teachers in parochial schools and others doing full-time religious work other than ministering to a church.

Men classified IV-D are not called for military service.

During hearings on the present draft law last year spokesmen for the National Council of Churches expressed concern over the impact of the draft on the recruiting of young missionaries. The National Council spokesmen said there was a serious shortage of such missionaries.

—o—

National Council May Locate Headquarters in Midwest

Chicago—Headquarters of the National Council of Churches will eventually be located in the midwest, providing such a site is approved by its constituent denominations, the agency's general board voted here.

In the meantime, the board designated New York City as the Council's headquarters location for the next decade at least.

Selection of a suitable midwest location is expected to take place before the biennial assembly of the National Council to be held next December in Denver. To facilitate the selection the general board gave a ten-man continuing committee the task of conferring with denominational leaders and recommending a city for the eventual permanent headquarters. The continuing committee replaces the headquarters location committee which was dissolved at the meeting here.

In addition, the board voted to continue and expand the National Council's office in Washington as well as its regional offices in Atlanta and Fort Worth, and urged that other regional offices be set up.

The board, in its action on locating the headquarters in the midwest, proposed "that there be a major midwest office to serve as a bridge towards the ultimate achievement of a strong interdenominational center in the heart of the nation." It specified, however, that such a step must meet with the approval of the Council's member denominations.

—o—

President Proclaims Day Of Prayer on July 4

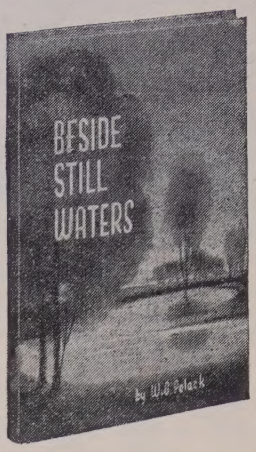
Washington, D.C.—President Truman has proclaimed July 4 as a national day of prayer.

The President acted in response to a joint Congressional resolution of April 17, 1952, directing him to proclaim a suitable day each year, other than Sunday, as a day of prayer.

"I deem it fitting this day of prayer coincide with the anniversary of the adoption of the Declaration of Inde

Beside Still Waters

By W. G. POLACK, D.D.



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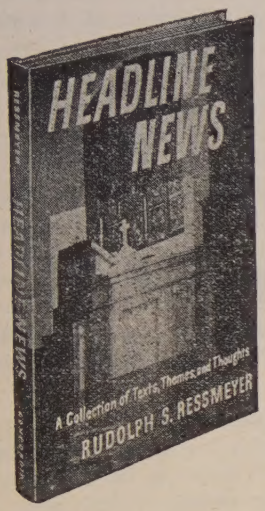

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pendence which published to the world this nation's 'firm reliance on the protection of Divine Providence,' " Mr. Truman said in his proclamation.

He called on all Americans to beseech God "in our churches, in our homes, and in our hearts" to "grant us wisdom to know the course which we should follow, and strength and patience to pursue that course steadfastly."

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Montreal Court Rules Store Closing By-Law Illegal

Montreal—A city by-law requiring retail stores to close on Roman Catholic holy days was ruled illegal by Montreal Superior Court.

Judge Arthur I. Smith held that the by-law, under which hundreds of stores have been charged with infringements, deals with criminal matters and as such encroaches upon a field of legislation reserved exclusively to the federal parliament.

Seven large department stores initiated the court action to have the ordinance declared illegal.

Comparing the observance of holy days with that of Sunday Judge Smith said that laws regarding Sunday fall within the legislative powers of the federal parliament rather than of the province.

He said that the statute (regarding the holy days). . ." is of exactly the same nature as if it had related to Sunday observance, and is therefore a matter of criminal law within the exclusive legislative competence of the federal parliament."

Judge Smith noted that the by-law was directed solely at six holy days of obligation for Roman Catholics. This convinced the court, he said, that its object was to compel the observance of these days.

The judge also cited letters addressed to the Mayor of Montreal by the Archbishop of Montreal and other Catholic leaders which he said further underscored the religious purpose of the city in passing the by-law.

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UELC Votes Union Plans, Is Third to Favor Move

Albert Lea, Minn.— (NLC) —The United Evangelical Lutheran Church voted at its 56th annual convention here, June 17-22, in favor of merger with other members of the American Lutheran Conference. The action was taken by a unanimous standing vote of nearly 300 delegates after a 40-minute discussion in which no opposition was voiced.

Thus the UELC, which initiated the union negotiations four years ago, became the third group to endorse the merger proposals recommended by the Joint Union Committee of the five church bodies associated in the American Lutheran Conference. Similar action was previously taken by the Evangelical Lutheran Church and the Lutheran Free Church.

The Augustana Lutheran Church turned down the plan for a five-way merger to work toward the goal of complete unification of American Lutheranism. If realized, it would bring together more than six million of the 16 Lutheran general bodies in existence.

The American Lutheran Church will be the last of the five American Lutheran Conference groups to vote on the merger proposals when it holds its biennial convention at Waverly, Ia., Oct. 9-16.

Should the ALC vote approval, it seems likely that steps will be taken to proceed with a four-way merger which, if consummated, would create a Lutheran Church of some one and three-quarter million members. It would rank in size with the Lutheran Church-Missouri Synod and would have about a quarter million less members than the United Lutheran Church in America.

Such a development, however, is contingent on what the ELC, LFC, UELC and ALC do about Augustana's request that the unity discussions be broadened to include all Lutheran general bodies, as well as its request that the question of ecumenical relations be considered in such discussions.

Many observers believe it unlikely that the four bodies will be willing to delay their merger plans to participate in additional discussions with other groups.

At the UELC convention here, most of the 40 minutes spent on the question of unity was devoted to a reading of excerpts from the "United Testimony on Faith and Life," the statement of agreement on doctrine and practice drawn up by the Joint Union Committee of the negotiating bodies, and to clarifying some points in the document.

In addition to endorsing the statement, the delegates authorized the election of nine members to represent the UELC on the Joint Union Committee which will carry on future negotiations. The UELC representatives were empowered, in cooperation with the representatives of the other Churches, to proceed with studies of church government and organizational structure, with preparation of prospective articles of union, and with tentative drafts of constitutions. These will be submitted to the respective church bodies for consideration and action at later conventions, possibly in 1954.

At its 1948 convention in Fresno, Calif., the UELC authorized its then president, the late Dr. N. C. Carlsen, to call a meeting of representatives of the member churches of the American Lutheran Conference to explore the possibilities of merger. Out of that session came the negotiations which finally led to the formulation of the proposals on which the various groups are taking action this year. Dr. Carlsen took part in only a few of the meetings, as he died in February of 1950.

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Shooting of Luther Film To Begin in August

New York—(NLC)—Irving Pichel, veteran Hollywood director, has been engaged as director of the dramatic film on the life of Martin Luther, to be produced in Germany this summer by Louis de Rochemont Associates for the Lutheran Churches of America.

This was announced here by Dr. Paul C. Empie, executive director of the National Lutheran Council, who is chairman of Lutheran Church Productions, Inc., and by Mr. de Rochemont.

The announcement also said that the three-months shooting schedule will begin on August 4. Lothar Wolff, whom Mr. de Rochemont assigned as producer of the film, has already left for Germany to set up production headquarters at AFIFA studios in Wiesbaden, the capital of Hesse.

These studios were selected after consultation with scenic designers and location men" because they are nearest the outdoor locations and offer other advantages, according to Mr. Henry Endress, executive secretary of Lutheran Church Productions. He added that the actual shooting will probably go on from August 4 through early October, after which editing and recording of music will be done in Germany.

Mr. Endress and Allan Sloane, author of the Martin Luther film script, plan to leave for Germany in the first part of July. Mr. Sloane will also serve as dialogue director.

The group will be joined soon by Dr. Oswald Hoffman, director of Public Relations, Lutheran Church-Missouri Synod, and secretary of the Lutheran Church Productions board. He and Mr. Endress will serve as Lutheran Church consultants in the film production work. The Lutheran Church Productions representatives will meet in Germany with the director and producer for final decisions on casting. It is planned to hire most of the actors in Germany, but preliminary interviews are being held with actors in the U.S. and in England for the six or seven leading roles in the film, including that of Martin Luther.